Sri Sarasvati Sanlapa

Conversations & Discourses

by His Divine Grace Bhaktisiddhanta Sarasvati Thakura Prabhupada

Speaking *hari-katha* is real rest - it removes all fatigue. Any endeavor other than *kirtana*, performed even for a moment, is averse to God. Exalted personalities and their followers always engage in glorifying topics about Hari in all respects. They have no other duty. Sri Caitanyadeva also instructed us, *kirtamyah sada harih:* always chant the glories of Hari. The symptom of liberated persons is that they only chant the glories of Hari at all times with body, mind, and speech.

(Srila Bhaktisiddhanta Sarasvatl Thakura Prabhupada)

SRI SRI GURU-GAURANGAU JAYATAH

Sri Sarasvati Sanlapa

UNCOMMON DIALOGUES

Dedication

This book is dedicated to all the truthful followers of His Divine Grace Srlla Bhaktisiddhanta Sarasvat! Thakura Prabhupada and most importantly to his dear disciple, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, who brought the teachings of his divine master to outside India and fulfilled the prediction of Srlla Thakura Bhaktivinoda.

Introduction

Much has been said or written about the life and teachings of His Divine Grace Bhaktisiddhanta Sarasvati Thakura. Just as if one dives into an ocean and hopes to reach the end of it, the result will be futile, similarly if one tries to discuss the characteristics of agents of the Lord who have been sent from the spiritual abode for the purpose of disseminating spiritual knowledge, the result will always be baffling. Lord Ananta continually glorifies the Lord's activities but has not reached the end, similarly the glories of the great devotees of the Lord, who share the same qualities as the Lord, can also have no end.

Those who were fortunate to have heard from Srila Sarasvati Thakura bear testimony to his divine characteristics. He was an uncompromising spiritual master who never tired of speaking the teachings of Sri Caitanya Mahaprabhu and Lord Krishna. Speaking topics of Krishna was his only reason for existence. He lived only for that. And when he realized that his mission had been accomplished as desired by Krishna, he closed his manifest activities to the mundane vision.

We have been privileged to capture some of Srila Sarasvati Thakura's essential teachings. The central element of his teachings is often repeated throughout his many writings. His central theme has always been how a *jiva* sees himself in relationship to serving Krishna. Is Krishna to be seen as an object of enjoyment or the *jiva* as an object of Krishna's enjoyment? In the mood of trying to practice bhakti, an aspirant often thinks of what is in it for him. The mentality is to see God as the provider of all needs in the guise of performing bhakti. But such a mentality is cheating if God is seen as the provider, if God is to provide all needs of existence. In that way, God is seen as the servant, rather than the served. God, the provider is not the object of unalloyed devotional service but rather, the sprit soul's full surrender is for the enjoyment of Krishna.

Srila Sarasvati Thakura was the living embodiment of the teachings of the six Gosvamis of Vrndavana, who forsook everything and established the places of Krishna's pastimes in Vrndavana and wrote volumes of bhakti scriptures for the benefit of humanity who needs to revive its eternal loving relationship with Krishna. Srila Sarasvati Thakura was thus a living encyclopedia of Vedic knowledge. All branches of knowledge were at the tip of his tongue. Lay people and scholars alike were always amazed by his erudition.

This compilation of his conversations includes some of the interactions Srila Sarasvati Thakura had with his magazine editors, eminent scholars of his time, and religious figures. Some of these conversations have been made available to the English readers as some were originally spoken in English by Srila Sarasvati Thakura. But the rest of these conversations are in Bengali, and were originally compiled by Sripad Sundarananda Vidy-avinoda. It is these Bengali conversations that we have translated into English, so the people of the world can have this treasury of his teachings in their possession. We have also included the remaining seven chapters of the *Vaktrtavali* in this book. Those seven chapters were later discovered after our book, "*Vaktrtavalf*" had been published. The readers are therefore given more ammunition in their fight against any hindrances that may come while practicing bhakti.

Many of Srila Sarasvati Thakura's teachings have been published in the English language including biographies. We however continue to discover more manuscripts which are almost getting lost due to circumstances that are often difficult for persons like myself to explain. But it has always been my prayer that as these manuscripts are discovered, the attempt will be made to translate and publish them. In this way, I am hoping to be able to render some insignificant service to the *acaryas.*

Aspiring servant of the servant,

Isvara dasa,

Kolkata, 2016

A brief life sketch of Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Prahhupada

Srila Sarasvati Thakura appeared at Sri Jagannath Puri on 6th February 1874.

Srila Bhaktivinoda Thakura and Srimati Bhagavati devi received this son as a mercy of Lord Jagannatha. The Rathayatra festival arrived six months after Srila Sarasvati Thakura's appearance. Lord Jagannatha remained stationary in front of his birthplace, Narayana Chata for three days upon His chariot. The child became overwhelmed to see the Lord of his life, Sri Jagannatha. Taking the weeping child on her lap, Bhagavati devi climbed on the chariot and after paying her obeisances, she offered the child at the lotus feet of the Lord of the universe. The child grabbed the lotus feet with so much happiness as if He was very familiar to him. Just then, a flower garland from Lord Jagannatha's neck fell to the neck of the child. Seeing that Lord Jagannatha has given the remnants of His flower garland to the child, the *brahmanas* chanted "Hari Hari" with joy. Mother Bhagavati devi picked up the child along with the *prasada* garland.

Then the *brahmana* priests began to say, "Mother, this son of yours will be an exalted personality here, and he will preach the glories of Jagannatha all over the world." On hearing such an auspicious blessings, Mother Bhagavati began to shed tears of joy and started thanking those *brahmanas* and Lord Jagannatha. On that same day, after the Rathayatra, the child had the first grain eating ceremony.

According to the name of Lord Jagannatha's consort, Vimaladevi, the child was named Vimala Prasada. Vimala devi is the maintainer of Sri Ja-gannatha-Ksetra and the principal goddess of the temple.

At that time, Srila Bhaktivinoda Thakura was as a high class magistrate under the British Government. Srimad Bhaktivinoda Thakura was a very pious and well behaved personality. His wife Sri Bhagavati devi too was a devoted lady. Other than the Lord's *prasada,* they never allowed their children to eat any other unoffered foodstuffs. They never allowed the children to speak about worldly topics and associate with worldly people.

During that period, Srila Bhaktivinoda Thakura inundated the land with the flowing of the Ganges water in the form of preaching pure devotional service as inaugurated by Gaurasundara. He composed and published many devotional literatures and inaugurated *Prapannasramas* and *Namahattas* at different places.

In the year 1881, a Deity of Kurma was found while digging the foundation of Bhakti Bhavan at Rambagan, Calcutta. Srila Bhaktivinoda Thakura gave that Kurma deity to Sri Sarasvati Thakura along with the holy name and mantra and instructed him how to serve the Deity.

Sarasvati Thakura was very intelligent, and so he completed the study at Sanskrta college within a short time. He studied Sanskrta especially from a Vedic scholar, Sri Prthvidhara Sharma. Thereafter he himself started a school of astrology. Many students from high-class family studied in that school.

Srila Bhaktivinoda Thakura ordered Sri Sarasvati Thakura to worship Hari and vigorously preach the teachings of Sri Caitanya.

In his childhood, Sarasvati Thakura visited all the places related to the associates of Gaura situated within Gauda Mandala with Sri Bhaktivinoda Thakura.

In the year 1900, during the month of March, Sarasvati Thakura traveled with Bhaktivinoda Thakura to places like Balesvara, Remuna, Bhu-vanesvara and Puri, and explained Sri *Caitanya-caritamrta* at different places under the order of Bhaktivinoda Thakura.

On 9th Asadha 1321 Bengali Era on Sri Gadadhara Pandita's disappearance day, Srimad Bhaktivinoda Thakura Mahasaya entered into the Lord's eternal pastimes. Before he entered into eternal pastimes he instructed Sarasvati Thakura to spread the literatures written by the six Gosvamis, to develop Mayapura, the birth place of Mahaprabhu and to preach Gaurasundara's teachings everywhere.

One year after Sri Bhakivinoda Thakura's disappearance, on that same day, Mother Sri Bhagavati devi returned to the eternal abode. She too, at the time of leaving the world, caught hold of Sarasvati Thakura's hand and said, "You must preach the topics of my Gaurasundara everywhere in Sridhama Mayapura,"

Sri Sarasvati Thakura accepted spiritual initiation from Sri Gaura Kisora Dasa Babaji Mahasaya. He never encouraged the mundane philosophy, *sahajiyavada* and *Mayavada.*

In the year 1918, 7th March, on the appearance day of Sri Gaura, He accepted sannyasa at Sridhama Mayapura and also established the Sri Cai-tanya Matha on that same day. After *sannyasa,* he became renowned as Sri Srimad Bhaktisiddhanta Sarasvati Prabhupada. Srila Prabhupada restarted the propagation of Sri Gaura Krsna's topics with great vigour all over the India.

Within a short time, Srila Prabhupada established about 66 pure devotional centers or *mathas* in Calcutta, Dhaka, Mayamansingh, Narayana-ganj,

Cittagong, Cuttack, Midnapura, Remuna, Balesvara, Bhuvanesvara, Puri, Alalanatha, Madras, Kabhura, Delhi, Bombay, Kuruksetra, Lucknow, Patna, Gaya, Kasi, Haridvara, Allahabad, Mathura, Vrndavana, and other important places in India as well as places outside India like Rengoon, London and awarded the renounced order of life or *sannyasa* to 25 persons highly educated in eastern and western education. He edited and published about six daily, weekly, fortnightly and monthly spiritual magazines in English, Hindi, Oriya and Assamese language.

On 1937, 1st January, Friday, during Brahma Muhurta, the sun-like *vaisnava acarya* disappeared from this world. Like his predecessor *acaryas,* Sri Ramanuja, Sri Madhva, Sri Visnusvami and Sri Nimbarka, he was a matchless lion-like *acarya* for preaching the philosophy of *acinty-abhedabheda.*

Part 1

Sri Sarasvati Sanlapa

Srila Prabhupada and the Editor of The Gaudiya Tuesday, March 23, 1926

[Srila Prabhupada was dictating the purport of Srila Narottama Dasa Thakura Mahasaya's Prarthana *at Sri Gaudiya Matha, Ultadanga Junction Road, Calcutta.* Gaudiya *editor, Srimad Sundarananda Vidyavinoda, was sitting at Srila Prabhupada's feet, taking dictation. At that time, the* Gaudiya *editor asked Srila Prabhupada some questions.]*

The ***Gaudiya****:* How do we understand Sri, Bhu, and Nila (or Lila), and how should we address them? Who are they in Gaura's pastimes?

Srila Prabhupada: The opulent manifestation, the Absolute Truth, Lord Narayana, has three energies: Sri, Bhu, and Nila. Kamala, or Laksmi, is *sri sakti;* devotional service to Lord Visnu is *bhu-sakti;* and the basis or land on which Lord Narayana walks is *nila-* or *lila-sakti,* also known as *durga-sakti,* or the support of the universe. All three energies are present in Gaura-Narayana.

All incarnations are present in the body of the source of incarnations. So according to *kaimutika nyaya* ["if this, then even more so that"], Lord Narayana is automatically present within Sri Krsna, and therefore in Sriman Mahaprabhu, who is the Personality of Godhead, the one without a second, and the same son of the king of Vraja. Sriman Mahaprabhu contains all *tattvas.* This is why Thakura Vrndavana Dasa addressed Sriman Mahaprabhu as Ksirodakasayi. Srila Krsnadasa Kaviraja Gosvami Prabhu stated, "The words of a devotee cannot be untrue," and so he proved that in Sri Krsna, who is the source of all incarnations, all *tattvas* are included.

The pastimes Sri Gaurasundara displayed before going to Gaya mainly reveal His pastimes as Narayana. That is, in His householder pastimes, Sriman Mahaprabhu manifested only the form and characteristics of Narayana. Therefore, the householder pastimes of Laksmipriya and Gaurasundara should be understood to be the pastimes of Laksmi-Narayana in Vaikuntha. In text 43 of *Sri Gaura Ganoddesa-dipika,* Kavi Karnapura writes that King Janaka of Mithila appeared as Vallabhacarya in Gaura's pastimes. Laksmipriya was Vallabhacarya's daughter, and she was the combined form of Janaki and Rukmini.

When Sri Gaurasundara revealed His love and devotion [openly, for the first

time in Gaya], Sri Laksmipriya disappeared. In other words, while

Sri Visnupriya, who is the personification of loving devotional service *[bhakti],* was still growing up, Laksmipriya was present as the maidservant of Gaura-Narayana. Gradually, as that personification of loving devotional service grew to be old enough to serve Sri Gaurasundara, Sri Laksmidevi was disappearing. And from the viewpoint of *tattva,* Sri Visnupriya Devi is the personification of Bhu-sakti. In *Sri Gaura Ganoddesa-dipika,* Kavi Karnapura writes that King Satrajit appeared in Gaura-lila as Raja Pandita Sanatana. The personified Bhu-sakti, mother of the universe, Sri Visnupri-yaji, was his only daughter.

In *Sri Caitanya-candrodaya-nataka*, Kavi Karnapura calls Sri Visnupriya Devi "the form of the earth." Visnupriya Devi supports Sri Gaurasundara's loving devotional service. Sri Gaurasundara is the combined form of Radha and Krsna, so the mother of the universe, Visnupriya, who is affectionate to the devotees, can be called a maidservant of Radha and Krsna. She can be called a devotee, a companion, and a supreme goddess of the daughter of Vrsabhanu.

In the Lord's *adi-lila* - that is, up until He went to Gaya - whatever characteristics Sri Gaurasundara displayed belonged to His form as Narayana. He accepted Sri Laksmipriya and Sri Visnupriya as His legitimate wives. Even after returning from Gaya, whatever pastimes He exhibited are a mixture; in other words, in both sets of pastimes one finds manifestations of opulence. For example, sometimes He displayed His four-armed Nrsimha form in Srivasa's courtyard, His Varaha form at Murari Gupta's house, and sometimes He climbed on Lord Visnu's throne.

In the last part of His householder life, He revealed to the world the sweet *katha* of Krsna's pastimes spoken by one absorbed in the mood of Radha. It is not that He did not speak *krsna-lila* in the middle part of His householder life, but after He returned from Gaya He called out loudly, *"Gopi! Gopi*!"This is because He was absorbed in the mood of a servitor, even though He himself is the object of service, the Personality of Godhead. He ordered Thakura Haridasa and Sri Nityananda to glorify Krsna's pastimes door to door throughout the world.

The ***Gaudiya****:* If Sri Gaurasundara is Krsna and Sri Gadadhara Pandi-ta Radhika, then are there conjugal mellows between them?

Srila Prabhupada: Sri Gaurasundara is the combined form of Radha and Krsna.

He has Krsna’s body or form, but He is completely absorbed in the mood of the daughter of Vrsabhanu. That mood is so intensely and integrally present in Him that Radha’s bodily complexion covers Krsna’s blackish complexion.

Pandita Sri Gadadhara Gosvami, however, appears in Gaura-lila as Srimati Radharanfs sentiment, and Sri Dasa Gadadhara is manifest as Her complexion. In the texts 153 and 154 of *Sri Gaura Ganoddesa-dipika,* Kavi Karnapura writes:

athava bhagavan gaurah svecchaya gatri rupatam atah sri radhika rupah sri gadadhara panditah radha vibhuti rupa ya candrakantih pura sthita sadya gauranga nikate dasa vamsa gadadharah

“By His own will Lord Caitanya appeared in this world in three different forms at the same time. In the same way, Srimati Radharani appeared as Gadadhara Pandita. Srimati Radharanfs expansion as Candrakanti Devi appeared as Gadadhara Dasa, a close associate of Lord Caitanya.”

By His supreme will, Sri Gaurasundara, who appeared with Radha’s mood, Himself appeared as Krsna, Radhika, and Lalita. Sri Gadadhara Pandita is the form of Radhika’s mood; in other words, in order to manifest Her emotion, Srimati Radhika appeared as Sri Gadadhara Pandi-ta. To manifest Her complexion, She appeared as Gadadhara Dasa. It is absurd to consider Mahaprabhu to be the embodiment of enjoyment, Krsna, and Gadadhara Pandita enjoying with Him, because Sri Gaurasundara is absorbed in Srimati Radharanfs mood. Being absorbed in the mood of *asraya-radhika,*[1](The devotee is called the *asraya,* and the devotee’s beloved, Krsna, is the *visaya.)* Lord Gaurasundara is always searching for Krsna. Gadadhara, too, absorbed in the mood of the *asraya,* supports Sri Gaurasundara’s mood in the mellow of separation. Both are intoxicated with that mood and mellow of separation.

Still, in Gaura-Gadadhara *bhajana* we find that Gadadhara is considered *sakti-tattva,* or the Lord’s energy, while Gaurasundara is *saktiman-tat-tva,* or the supreme energetic. We should understand that Sri Gaurasundara has descended with the body of Vrajendra-nandana and the mood and complexion of Sri Radhika, while Sri Gadadhara is the manifestation of that same Sri Radhika’s mood and an expansion of Her body. Gadadhara Pandita is not Srimati Radhika as such; he is the energy of the *asraya* category, or the form of Her sentiment.

Trying to deny the different characteristics found in the pastimes of separation and conjugal love through some invention invites the fault of *rasabhasa,* or the overlapping of *rasas.* Because of this fault, philosophies like Gaura-nagarivada and others have cropped up.

The ***Gaudiya****:* Were there any *sadhana-siddha* devotee during Mahaprabhu's time? If so, who were they?

Srila Prabhupada: There is no reason to think there were no *sadhana-siddha* devotees during Mahaprabhu's time. Sarvabhauma Bhattacarya, who was previously Brhaspati, and who was controlled by the fruits of karma (see *Gaura Ganoddesa-dipika,* text 119), and Gopinatha Acarya, who was previously Brahma, the creator of karma (see *Gaura Ganod-desa-dipika,* text 75) were both *sadhana-siddha* devotees. According to the Lord's associates they were *nitya-siddhas* - total absorption in the Lord's service in a liberated condition is the symptom of a *nitya-siddha* devotee. But according to material eyes - through perverted vision - a *nitya-siddha* may appear to be a *sadhana-siddha.*

The ***Gaudiya****:* Who was Srila Thakura Haridasa? Some people say he was Brahma. Is he a *sadhana-siddha* devotee?

Srila Prabhupada: Some people say that Prahlada entered Thakura Haridasa. *Sri Gaura Ganoddesa-dipika* (text 93), asserts that Rcika Muni's son, Jamadagni, the greatly ascetic Brahma, and Prahlada Maharaja appeared as Thakura Haridasa. Srila Murari Gupta writes in *Sri Caitan-ya-carita* that because Rcika Muni's son did not wash some *tulasi* leaves after picking them, his father cursed him to take birth in a *yavana* family. "He has now appeared as the most devoted Haridasa."

Those who are eternally inclined to serve Lord Hari are called *ni-tya-siddha,* and those who are eternally averse to serving the Lord but who have now become inclined to serve Him, by His mercy or the mercy of His devotees, are called *sadhana-siddha* devotees. Prahlada is eternally inclined to serve Krsna's lotus feet.

The ***Gaudiya****:* Are Jagai and Madhai *sadhana-siddhas* or *nitya-sid-dhas*?

Srila Prabhupada: Jaya and Vijaya appeared as Jagai and Madhai during Gaura's pastimes (*Gaura Ganoddesa-dipika,* text 115). Although they performed pastimes in the mood of neutrality, they are to be considered *nitya-siddhas.*

The ***Gaudiya****:* Thakura [Narottama dasa] Mahasaya writes, *gaurangera sangi-gane, nitya-siddha kari mane, se yaya brajendra-nanda pasa:* "Anyone who is preaching the *sankirtana* movement is an associate of Caitanya Mahaprabhu." So whom should we accept as *gaurangera sangi*, Lord Gauranga's associates or companions?

Srila Prabhupada: Only those who support Sri Gauranga's mood of separation are actual associates of Gauranga; they are His *sangi.* Those who fulfill Gaura's mission, who serve His inner desire, are His associates. Those who eternally remain present with Gauranga in order to serve Him are *gaurangera sangi.*

While traveling in South India, Sriman Mahaprabhu converted people in village after village to Vaisnavism, but those who did not engage constantly in His mission - who did not associate with Mahaprabhu at all times by dedicating everything to Him - how can they be called His "associates"?

The word *sangi* derives from the word *sanga,* which means "one who approaches completely." Those who did not associate with the Lord constantly cannot be called His *sangl.* They can be called His *bhaktas,* but not His *sangl.* Another word for *sangl* is *parisada.* Even though Thakura Narottama did not appear when Sriman Mahaprabhu was having His pastimes, he is still Sriman Mahaprabhu's *sangl* because he appeared in this world only to fulfill Mahaprabhu's mission and is eternally absorbed in His service - totally overwhelmed by Mahaprabhu's internal mood. He nourishes the Lord's mood of separation and is therefore a *nitya-siddha* devotee.

The *Gaudiya:* What is the "indirect mood," which relates to Kamsa, Jarasandha, and others, when it is manifest in Goloka Vrndavana?

Srila Prabhupada: Goloka is a fully pure, spiritual abode. There is no abomination there, no contempt, no inferiority complex, and no sense of the transitory. Therefore, there is also no violence or bloodshed in Golo-ka. But to nourish Krsna's pastimes, there is an awareness of unfavorable things. That awareness enhances, in ever new ways, the favorable service attitude in the hearts of Krsna's servants, such as Nanda, Yasoda, and their followers. So in Goloka Vrndavana there is only an idea that persons like Kamsa and Jarasandha exist. They are not actually there the way they are present in Krsna's manifested pastimes in the material world.

The *Gaudiya*: Is the material propensity constitutional to the soul the way the eternal spiritual propensity is constitutional?

Srila Prabhupada: *Maya* does not constitutionally influence the spirit soul, so there is no material propensity in the soul. One finds the soul affected by the material propensity when it is conditioned, meaning dormant or inactive. When the soul is dormant, it is the mind, the reflection of spirit, that engages in material activities. In the soul's constitution there is nothing but the propensity to serve Krsna. It is that propensity to serve Krsna that we call the "spiritual propensity." In illusion a living entity mistakes the acts of the spirit's reflection [the mind] for spiritual acts.

The *Gaudiya:* If a living entity is, by nature, always aloof from *maya*, and if matter has influence only over the conditioned soul's material body and mind - isn't this similar to what the Mayavadis say? What is the use of practicing *sadhana* in such a condition?

Srila Prabhupada: This is not a Mayavada argument. Mayavadi's do not accept that the spirit soul is eternal or that the soul has the eternal propensity to serve Lord Hari. *Sadhana-kriya* [pious, ritualistic practices] is not eternal, because it does not act on the soul. *Sadhana-kriya* is effective only on the platform of the mind, the reflection of spirit, but not on the spirit soul itself.

There is a difference between *sadhana-kriya*, which is controlled by time and yet still may destroy aversion to serving Hari, and the eternal process of *sadhana-bhakti*. *Sadhana-kriya* refers to those limbs of practice one uses to destroy *anarthas*. For example, if dust has been accumulating for a long time on a mirror, you will not be able to see your face in the mirror. The mirror has not become useless or lost its capacity to reflect your face; the capacity to reflect is still fully present in the mirror, and as soon as the dust is wiped from it, you will see your face again. This act of wiping is called *sadhana-kriya*. One has to wipe off the "mind" covering, which we are calling the reflection of spirit, from the soul along with the illusion of accepting the reflection of spirit as the self. Then only can the soul's spiritual propensity awaken. If a fully functioning engine stands stationary, it does not mean the engine has lost its ability to move. So even if the eternal propensity to serve is not currently active in one's soul, still, it is there. When *anarthas* are eradicated, the propensity to serve Krsna will automatically manifest.

But *sadhana-kriya* does not work on the soul. *Sadhana-bhakti,* however, is eternally effective on the spiritual platform. When *sadhana-bhakti* matures, it transforms gradually into *bhava-bhakti* and then *prema-bhakti,* just as a mango has three stages of ripeness: green, half-ripe, and fully ripe. It is the fully ripe fruit that is useful in Krsna's service.

Sadhana-kriya does not mature the soul to a state of *prema-bhakti*. For example, imagine there is fresh honey in a bottle. Suddenly some mud gets stuck on the outside of the bottle. The mud cannot touch the honey. Just because the bottle is muddy does not mean one has to wash the honey inside with water. One needs only to wash the glass jar that contains the honey. Similarly, no *sadhana-kriya* can touch the spirit soul; it can only be applied to the transformable mind, which is the reflection of spirit. This is why *Srimad-Bhagavatam* (11.23.45) states, *sarve mano-ni-graha-laksanantah:* "Charity, prescribed duties, observance of major and minor regulative principles, hearing from scripture, pious works, and purifying vows all have as their final aim the subduing of the mind."

As soon as mental speculation, or the propensity to perform *sadha-na-kriya,* is checked, the spiritual propensity awakens. When one practices *sadhana-bhakti* from the platform of one's spiritual propensity to serve Krsna, the fortunate soul gradually becomes elevated to *bhava-bhakti* and then *prema-bhakti.* Because people cannot understand the connection between *sadhana-kriya* and *sadhana-bhakti* as well as the differences between them, they concoct various philosophies and *sadhanas*. All these cause their *anarthas* to increase.

Conversation 2

Srila Plabhupada and Thakur Saheb Kusala Singh October 16, 1927

[This conversation was in English. Srila Prabhupada and his followers had returned to Srila Prabhupada's residence after visiting the "Galta" hill in Jaipur, where Gaudiya Vedantacarya Srila Baladeva Vidyabhusana became victorious in debate. The landlord of Gijgarh, Sriman Thakur Saheb Kusala Singhji, had come to hear hari-katha from the crest jewel of the Gaudiya Vaisnava Om Visnupada Sri Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada. A two-hour conversation took place between Srila Prabhupada and Kusala Singh. Kusala Singh began by introducing himself as a disciple of

the renunciant Gaudiya Vaisnava of Sridhama Vrndavana, Sriman Ramakrsna Dasaji.]

Kusala Singh: Paramahamsaji, from your words I understood that the Gosvami family has not come down through seminal lineage. Is this a historical fact?

Srila Prabhupada: Gaura's associates, the Six Gosvamis, who were the *acaryas* of the entire Gaudiya *sampradaya*, were not given the title Gosvami based on their connection with a worldly family or caste. Their worldly predecessors were not known as "Gosvami," nor have they left behind any worldly familial line. Their only family are the renounced, *akincana* followers in disciplic succession who are fully surrendered to Krsna.

Kusala Singh: Did Sriman Mahaprabhu wear saffron robes?

Srila Prabhupada: Yes, He manifested the pastime of wearing saffron cloth when He displayed His pastime of accepting the renounced order of life. You can know this by reading books like *Sri Caitanya-caritamrta*.

Kusala Singh: Since I have not mastered Bengali, that book is closed to me. As far as I remember, all the Vaisnavas I met in Vrndavana wore white. Neither do I remember seeing a *sannyasa* stick in anyone's hand. That's why I thought Mahaprabhu also wore white.

Srila Prabhupada: You heard about this from that professor at Ravenshaw College in Cuttuck, Mr. Sanyal. [Srila Prabhupada was speaking to Kusala Singh after Kusala Singh had been in discussion with Professor Sanyal.] During Sriman Mahaprabhu's time, the original root of the desire tree of devotional service, Sri Madhavendra Puri, and his nine disciples, all wore saffron. *Tridandi sampradayas* headed by Sri Prabodhananda Sarasvati also wore saffron robes and accepted the renounced order. Since the Six Gosvamis were *paramahamsas*, there is no evidence that any of them wore saffron or carried symbols of renunciation, like *dandas*. Their successor *paramahamsa* Vaisnavas did not feel the need to protect the prestige of accepting Vedic *sannyasa*, which is based on the path of *vidhi*, regulative principles, because they were *paramahamsas* on the path of *raga*, attachment.

Kusala Singh: I have heard that it is prohibited for Vaisnavas to wear red or saffron. Why then do you all wear saffron cloth?

Srila Prabhupada: For the supremely independent *paramahamsa* Vaisnavas of the *raga-marga,* no mutual obligation compels them to wear saffron cloth the way the followers of the *maryada-marga* are compelled. This is because Srila Sanatana Gosvami, who is an ideal example for the followers of the spontaneous *raga-marga* community, said, *rakta vastra vaisnavera parite na yuyaya:* "This saffron cloth is unfit for a Vaisnava to wear; therefore I have no use for it. I shall give it to a stranger." Later, a few unqualified and apparently precocious persons unfit for the genuine renounced order tried to jump over their own position and achieve greatness by imitating the behavior of the naturally spontaneous *paramahamsas.* Those persons became averse to the *Vedas* in the guise of being *raga-marga* followers.

This jumping over is never prescribed for Gaudiya Vaisnavas. This is especially true of the servants of *paramahamsa* gurus. Such disciples can never take their master's position. In order to protect these polite disciples [the *maryadavadis],* who are not proud but are determined to rectify the misconception of such a faulty so-called Gaudiya *sampradaya,* and to protect them from adultery while remaining within the framework of *varnasrama* principles and Vedic injunctions, the pure Gaudiya Vaisnavas of the Sri Visva-vaisnava-raja Sabha teach against the foolishness of pseudo Vaisnavas supported by and based on the scripture.

Kusala Singh: Were there *tridandi sannyasis* among Sriman Mahaprabhu's associates? Was the custom of *tridanda* current among previous *acaryas?*

Srila Prabhupada: Sriman Mahaprabhu benefited the world by manifesting two kinds of associates: householder Vaisnavas and renunciant Vaisnavas. Both served Krsna's pleasure. Mahaprabhu's householder Vaisnavas were different from householder *sadhana-bhaktas;* Mahaprabhu's Vaisnava householders were *paramahamsas.* That's why it didn't matter that they lived at home and not in the forest. They were all *jagad-gu-rus.* A householder *sadhaka,* however, can never become a *jagad-guru* or *acarya*. Wherever an arrangement has been made for householders to serve as spiritual masters, it has been meant to uplift the extremely attached fruitive workers a little from their comparatively lower position.

Among Mahaprabhu's associates we see three kinds of renunciants. They are all *jagad-gurus.* Just as the above-mentioned Vaisnava *parama-hamsa* householders always engage in Lord Hari's service by controlling mind, body, and speech, so the Vaisnava renunciants do the same. An example of a Vaisnava householder is

Mahaprabhu’s devotee, Srivasa; among His renunciant devotees, there are the various *gosvami* associates, including Sri Rupapada and others. These *gosvamis* were examplars of *tridandi sannyasa.* All of them sing the song of the Avanti *brahmana* mentioned in *Srimad-Bhagavatam.* Among the renunciant *gosvamis,* Sri Rupapada, the origin of the *rupanuga* path, defines *tridandi gosvami* in the first verse of his composition, *Sri Upadesamrta,* and in a number of other verses, like the *iha yasya harer dasye karmana manasa gira* verse of the *Bhakti-rasamrta-sindhu,* he spoke of the ideal *tridandi.*

Among Sriman Mahaprabhu’s second group of renunciant *gosvamis,* Srila Prabodhananda Sarasvatipada, the origin of the Prabodhanandi path, was the spiritual master of the great *acarya* and compiler of the Vaisnava *smrti,* Srila Gopala Bhatta Gosvami. In the verse, *dante nidhaya trnakam,* which appears in Prabodhananda Sarasvati’s *Sri Caitanya-candramrta,* he instructs everyone to give up the mood of an attached householder averse to Sri Caitanya, including the sinful desire to become one with Sri Caitan-ya by accepting *ekadanda sannyasa.* Instead, he writes, one should accept *tridanda-sannyasa* and surrender himself at the lotus feet of Sri Caitanya.

Among Mahaprabhu’s third group of renunciant *gosvamis,* Srila Gadadhara Pandita Gosvami Prabhu, the origin of the Gadadhari branch of *gosvamis,* preached the ideal of serving Krsna in this world by accepting *tridanda-sannyasa* even though he was enacting the pastime of being a *brhadvati.* Sri Madhava Upadhyaya of Trihuta accepted *tridanda sanny-asa* from Pandita Gosvami Prabhu and was then known as Madhavacarya. Sri Vallabha Bhatta, accepting the lordship of Gadadhara Gosvami Prabhu, accepted *tridanda sannyasa* from this Madhavacarya, his own godbrother, thirty-nine days before his disappearance.

Srila Sridhara Svamipada, who was greatly honored by Mahaprabhu and adorned with the titles *jagad-guru* and *bhaktyekaraksaka,* “the only savior of the devotional cult,” was a Vaisnava *tridandi sannyasi.*

In the Vaisnava *sampradaya* founded by Visnusvami, which is one of the four authorized Vaisnava *sampradayas,* we find the names of seven hundred *tridandi acaryas* and 108 *tridandi* titles. Information about *tri-danda sannyasa* in the Vaisnava *sampradaya* of Sri Ramanujacarya is well known to all.

Kusala Singh: Is *tridanda sannyasa* discussed in any authentic Gaudiya

Vaisnava literature?

Srila Prabhupada: Apart from the acceptance of *tridanda sannyasa* described in the Eleventh Canto of *Srimad-Bhagavatam,* which is the spotless king of evidence *(pramana*) for the Gaudiya Vaisnavas, no other system of Vaisnava *sannyasa-asrama* is mentioned in *sastra.* On the path of *raga* in the Sri Rupanuga-Gaudiya-Vaisnava *sampradaya,* the elevated position of accepting *sannyasa* and changing one's garb is confined to the exalted *ragatmikas,* or residents of Vraja. The rules and regulations set down according to the regulative path or regulative scriptures that Sri Go-pala Bhatta Gosvami, a follower of Sri Rupa and a disciple of Tridandipada Srila Prabodhananda Sarasvati, introduced are written in the Vaisnava *smr-tis Sri Hari Bhakti Vilasa, Samskara Dipika,* and so on. Dhyanacandra's *Samskara-Candrika-Paddhati* considers acceptance of *tridanda sannyasa* a principal limb of Vaisnavism, and thus Vedic proofs have been quoted in favor of it. Ancient texts like the *Bhagavata Candrika, Prameyamala,* and *Satadusana* consider it extremely necessary to accept *tridanda san-nyasa,* and many considerations and scriptural proofs have been offered. Scriptural proofs for the acceptance of *sannyasa* are clearly and widely found in innumerable places in the various branches of the Vedic literature, including the *Javalopanisad,* in many places of twenty *Dharmasastra,* in different places in *Srimad-Bhagavatam,* in all the systems of the Gaudiya Vaisnavas, in Sridhara Svami's *Bhavartha Dipika,* in the *Skanda Purana,* in the *Padma Purana,* in the *Satvata Samhita,* in the *Manu Samhita,* and in the *Ekadasi Tattva.* In *Srimad-Bhagavatam* the Supreme Lord instructs that until one becomes an *uttama-adhikara* (Vaisnava *paramahamsa)* one has no alternative but to accept *tridanda sannyasa*. Everyone must accept it.

Srimad-Bhagavatam (11.29.17, 19) states:

yavat sarvesu bhutesu mad-bhavo nopajayate tavad evam upasita van-manah-kaya-vrttibhih

"Until one has fully developed the ability to see Me within all living beings, one must continue to worship Me by this process with the activities of his speech, mind, and body."

ayam hi sarva-kalpanam sadhricino mato mama mad-bhavah sarva-bhutesu mano-vak-kaya-vrttibhih

“Indeed, I consider this process - using one’s mind, words, and bodily functions for realizing Me within all living beings - to be the best possible method of spiritual enlightenment.”

The word *danda* means “to subdue.” To accept *tridanda* means to subdue or control the the speech, mind, and body by engaging them in the service of the Supreme Lord. This is widely described in *sastra.*

That the *paramahamsas* on the *raga* path have no need to wear saffron or carry a *danda*, which is an external symbol of the *vaidhi sanny-asa-asrama,* is proven by *Srimad-Bhagavatam* 11.18.28, where it says, *sa-lingan asramams tyaktva cared avidhi-gocarah:* “My devotee who is detached even from the desire for liberation neglects those duties based on external rituals or paraphernalia.”

In his commentary on this text, Srila Sridhara Svami writes, “My devotees, who do not care for liberation, should give up all symbols of the *sannyasa-asrama* along with their attachment for the principles of that *asrama.* Instead, they should follow whatever is appropriate for them.”

Kusala Singh: I am very pleased to hear your words. I now have to go to perform my daily rituals. I will come another time to hear from you.

Srila Prabhupada: *Srimad-Bhagavatam* (11.20.9) states:

tavat karmani kurvita na nirvidyeta yavata mat-katha-sravanadau va sraddha yavan na jayate

“As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by *sravanam kirtanam visnoh,* one has to act according to the regulative principles of the Vedic injunctions.”

And from *Srimad-Bhagavatam* (1.2.8):

dharmah svanusthitah pumsam visvaksena-kathasu yah notpadayed yadi ratim srama eva hi kevalam

“The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead.”

And *Srimad-Bhagavatam* (10.1.4):

nivrtta-tarsair upagiyamanad bhavausadhac chrotra-mano-'bhiramat ka uttamasloka-gunanuvadat puman virajyeta vina pasughnat

“Glorification of the Supreme Personality of Godhead is performed in the *parampara* system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?”

Kusala Singh: Each of the nine processes of devotional service is equally important. Therefore, according to their taste, some engage in *arcana*, some in *kirtana,* and so on. How can *kirtana* be called the best?

Srila Prabhupada: *Srimad-Bhagavatam* (11.2.47) states:

arcayam eva haraye pujam yah sraddhayehate na tad-bhaktesu canyesu sa bhaktah prakrtah smrtah

“A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a *prakrta-bhakta,* a materialistic devotee, and is considered to be in the lowest position.”

Also,

yasyatma-buddhih kunape tri-dhatuke sva-dhih kalatradisu bhauma ijya-dhih yat-tirtha-buddhih salile na karhicij janesv abhijnesu sa eva go-kharah

“One who identifies his self as the inert body composed of mucus, bile, and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land of his birth is worshipable, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships, or even visits those who are wise in spiritual truth - such a person is no better than a cow or an ass.” *(Srimad-Bhagavatam* 10.84.13)

Kusala Singh: Does this mean you do not accept the worship of the Lord’s

Deity [as equal to *kirtana]?*

Srila Prabhupada: Neophyte devotees worship the Lord's Deity form simply out of some worldly formality or etiquette. Such worship does not actually reach the Supreme Lord. Since the mundane devotees live absorbed in their gross and subtle bodily concept, mixtures of karma and *jnana* remain in their hearts. These do not go away, because such devotees lack transcendental knowledge. Hence their worship is not pure. Every person duly initiated by the spiritual master through the *pancaratriki* process must engage in *arcana*, or Deity worship.

Arcana is mainly recommended for rich householders. If they remain attached to *sravanam kirtanam visnoh smaranam* like exalted *akincana* devotees, then they will not commit the fault of miserliness. But those who appear to worship the Lord by hiring professional priests to serve the Deity only prove their attachment to material enjoyment; they are lazy and faithless. Sri Jiva Gosvamipada said that limbs of devotional service like Deity worship should be accompanied by *kirtana.* Even in the verse beginning *tavat karmani kurvita* ["One should continue to perform the Vedic ritualistic activities until one actually becomes detached from material sense gratification and develops faith for hearing and chanting about Me" - *SrT-mad-Bhagavatam* 11.20.9], it is clearly stated that a pure worshiper should not give up the worshipable Deity form of the Lord. For those who have the faith characteristic of a *kanistha-adhikari,* there is an arrangement for *arcana* in the kingdom of devotional service.

Kusala Singh: Didn't Sri Rupa, Sri Sanatana, and others also engage in Deity worship?

Srila Prabhupada: Sri Rupa and Sri Sanatana and others did not perform Deity worship. Sri Sanatana Prabhu says:

jayati jayati namananda-rupam murarer viramita-nija-dharma-dhyana-pujadi-
yatnam katham api sakrd attam mukti-dam praninam yat paramam amrtam
ekam jivanam bhusanam me

"All glories, all glories to the all-blissful holy name of Sri Krsna, which causes the devotee to give up all conventional religious duties, meditation, and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Krsna is the highest nectar in my life and my only treasure." *(Brhad-Bhagavatamrta* 1.1.9)

Sri Rupa Prabhu says:

nikhila-sruti-mauli-ratna-mala-dyuti-nirajita-pada-pankajanta ayi mukta-kulair upasyamanam paritas tvam hari-nama samsrayami

"O holy name, the tips of the toes of your lotus feet is eternally worshiped by the glowing effulgence of the *Upanisads*, the crest jewels of the *Vedas.* You are eternally adored and chanted by great liberated souls like Narada and Sukadeva Gosvami. O Harinama, clearing myself of all offenses, I take complete shelter of You." *(Krsna-namastakam* 1)

Sri Rupa-Sanatana, Sri Raghunatha, and others worship in the mode of pure goodness - the mode of worship of the *maha-bhagavatas.* This mode is not based on the kind of mundane faith expressed by *kanistha-adhikaris.* Rather, it is an expression of service in the mood of ecstatic love; it is direct *seva.* Srila Raghunatha Dasa Gosvami does not worship the *gunja-mala* and Govardhan-sila Mahaprabhu gave him in a mood of awe and reverence; he performs direct, intimate service to Gandharva-Gi-ridhari on the exalted path of *raga.*

In *Sri Caitanya-caritamrta*, Srila Krsnadasa Kaviraja Gosvami specifically shows the mode of *puja* offered by the Deity worshiper, Sri Gunarnava Misra [see *Adi* 5.168], and how Raghunatha Dasa Gosvami worships the Govardhana-sila and *gunja-mala* he was given by Mahaprabhu. Srila Raghunatha Prabhu is the spiritual master of all knowers of Brahman and is supremely dear to Sri Svarupa, Rupa, and Gauranga. The *brahmana* Gunarnava Misra's Deity worship is performed with the faith of a *kanistha-adhikari*, whereas the Govardhana-sila worship of the exalted personality, the great follower of Svarupa and Rupa, most dear to Gaura, and the spiritual master of all *brahmanas*, Srila Raghunatha Dasa Gosvami, is on the platform of pure goodness and is directly loving, intimate *seva* to Radha and Krsna.

Kusala Singh: Is there a difference between *arcana* and *bhajana*, or between *puja* and *seva?*

Srila Prabhupada: Not understanding the distinction between *arcana* and *bhajana* and *puja* and *seva*, many people equate them. Although *bhajana* is based on the nine processes of devotional service, and because *arcana* is included in those nine processes, *arcana* is accepted as a limb of *bhajana.* But one cannot equate a part of *bhajana* with full *bhajana. Arcana* is related to

worship in a mood of awe and reverence. When one serves the Lord with great respect and the proper ingredients but with a mundane understanding, it is called *arcana.* The brilliant sunrays of awe and reverence are dim in comparison to the service that is offered with love and affection, so no one can deny the superiority of the sweetness of the cooling, soothing, sublime moon rays of the intimate *seva* performed in *bhajana*. In *arcana,* the relationship between the gross and subtle body is more or less entangled with one's service.

In the kingdom of *bhajana,* the spirit soul, who is beyond the gross and subtle body, is directly engaged in the Lord's service. The sense activities of those who perform *bhajana* and who are free from all bodily designations are not mundane. Rather, they are situated beyond the influence of time because of their direct proximity with the One without a second, who is beyond the jurisdiction of material thought. These devotees have spiritual senses, which are engaged in the service of the master of the senses. Only when liberated, *akincana* persons, fully devoted to worshiping the Supreme Lord, are free of association with those who have desires unrelated to Krsna, does their propensity for *astakaliya-seva,* or *seva* throughout the day and night, become awakened. Only the Vaisnavas can worship Krsna at all times, under all circumstances, and with unalloyed faith.
In the material concept of life, constant *bhajana* is not possible. Only the self-realized, fully devoted Vaisnavas engage in *astakaliya-seva,* or constant service to Krsna.

Kusala Singh: Then, is it not proper for people like us, who are attached to the material body, to remember the Lord's pastimes?

Srila Prabhupada: One serves the transcendental pastimes with one's spiritual senses; they are not accessible to those who are attached to the body - who are full of *anarthas.* When one fails to understand the nature of *sadhana* and *siddha,* or the living being's perfection, due to being mistaken or illusioned, one ends up becoming a mundane *sahajiya*. Only liberated *raganugis* are qualified to hear transcendental *rasa-lila* or other such pastimes. Only those who are completely free of *anarthas* are eligible to meditate on Krsna's pastimes. The waves of transcendental pastimes that flow in a heart illuminated by pure goodness, which lights the heart after it has surpassed all material thought, can never be imagined through mundane contemplation.

Those who try to convert the soul's pure spontaneous nature into something artificial and material, or who try to attain the natural, spontaneous, spiritual

mood through artificial means, as followers of the ascending path imagine they can do, do not end up knowing the spiritual pastimes; instead, they come to know their opposite. Those who are in favor of remembering Krsna's pastimes in some artificial manner arising from the empirical process are certainly considered imitative, mundane *sahajiyas* by *raganuga* Vaisnavas. Such *sahajiyas* think that Krsna's pastimes, which should be served with transcendental consciousness, a commodity for their enjoyment. They therefore misinterpret phrases like *tat paratvena nirmalam* [which indicates that one should serve the Supreme Lord uncontaminated by karma and *jnana]* and *tat-paro bhavet* [which indicates that one who hears about the Lord's pastimes becomes attracted to the Lord]. Instead, they pollute transcendence with matter. It is a form of sense gratification to abstract wrong meanings from phrases like *tadrsi krida.* But transcendental *rati* is the proper and principal meaning of *tadrsi.* Those who are greedy to satisfy their material lust think the taste attained by practicing *raga* synonymous with the taste sense enjoyers full of *anarthas* and little qualification get from the regulative path. Such people, instead of attaining knowledge of their relationship with the Supreme Lord *[sambandha]* remain in their world of sense enjoyment, absorbed in material conceptions. Giving up *sadhana-bhakti,* they consider Krsna's transcendental pastimes, such as the *rasa-lila,* to be the ideal of material enjoyment - something they themselves might perform - and thus cheat themselves into thinking that by hearing and singing about such topics their material lust will be vanquished. In order to stop this self-deceit, the speaker of *Srimad-Bhagavatam,* Sri Sukadeva, used the word *sraddha,* and Mahaprabhu used the word *visvasa.* Sri Sukadeva Maharaja says in *Srimad-Bhagavatam* (10.33.30):

naitat samacarej jatu manasapi hy anisvarah vinasyaty acaran maudhyad
yatharudro 'bdhi-jam visam

"One who is not a great controller should never imitate the behavior of ruling personalities, even mentally. If out of foolishness an ordinary person does imitate such behavior, he will simply destroy himself, just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison."

Kusala Singh: What is the *siddhanta* of Sri Sanatana, Sri Rupa, and other *gosvamis*, and how did they behave in accordance with that *siddhanta*?

Srila Prabhupada: *Sri Brhad-Bhagavatamrta* (2.3.144) states:

param srimat-padambhoja-sada-sangaty-apeksaya nama-sankirtana-prayam visuddham bhaktim acara

"If you really care for Sri Krsna's lotus feet, then execute pure devotional service that is free from karma, *jnana*, and other mixtures, and is mainly based on chanting the holy name of the Lord."

Furthermore, *Sri Brhad-Bhagavatamrta* 2.1.21 states:

ye sarva-nairapeksyena radha-dasyecchavah param sankirtayanti tan-nama tadrsa-priyatamayah

"Only those who have no concern for any type of *sadhana* or *sad-hya*, and whose only desire is to become a servant of Sriman Madana Gopaladeva's most dear Sri Radha, can loudly and offenselessly chant the holy name of the enjoyer of the *rasa* dance, being controlled by extraordinary, supremely elevated, indescribable, spontaneous love of God."

In this statement Sri Sanatana Gosvami reveals the symptoms of those who desire to serve Sri Radha's lotus feet. In other words, these persons constantly chant the holy names.

Conversation 3

Srila Prabhupada and Pandita Syamasundara Cakravarty,

January 11, 1928

[The editor of the periodical English magazine Servant, *the renowned Pandita Syamasundara Chakravarty Mahasaya, arrived at Sri Gaudiya Matha at 1 Ultadanga Junction Road to hear Sri Prabhupada's lecture. Pandita Syamasundara was brought to Srila Prabhupada's* bhajana *room. He said, "Today I am very happy to have your* darsana. *I have heard your name for a long time, but until now I did not have the good fortune to meet you."]*

Srila Prabhupada: I am an extremely poor and fallen person. You have done so much work for the country.

Pandita: Nothing tangible. Now I feel I have surely been walking on the wrong path. I cannot stand on any fixed conclusion. The sand is always shifting under

my feet.

Srila Prabhupada: We are glad to hear such simple and innocent words from the mouth of an expert and experienced person like you.

Pandita: During our school days, we heard lectures of your Thaku-ra [Srila Bhaktivinoda] a few times. He used to preach during Krsna-prasanna Sen’s time.

Srila Prabhupada: Sen Mahasaya was much younger than Srimad Bhaktsivinoda Thakura.

Pandita: That’s when your Thakura used to preach?

Srila Prabhupada: He began to preach much earlier than that.

Pandita: When was this Gaudiya Matha established?

Srila Prabhupada: About nine or ten years ago. Its origin is Sri Cai-tanya Matha in Sridhama Mayapur. By Sri Caitanyadeva’s will, the *matha* has opened branches in various places, such as Kasi, Naimisaranya, Ku-ruksetra, and so on.

Pandita: Where is Naimisaranya?

Srila Prabhupada: It is in the district of Sitapur. The Awadh and Ro-hilkhanda railways go to Balamau Junction via Lucknow. From Balamau Junction to the Sitapur branch line you find this Nimsara station.

Pandita: The other day I had a discussion on scriptural topics with Mahamahopadhyaya Laksmana Sastri.

Srila Prabhupada: There is gulf of difference between the ideas of the Naimisaranya School and those of the Benaras School. The followers of the Naimisaranya School are genuine Vedantists; they accept the natural

commentary on the *Brahma Sutra* and reject any concocted or artificial commentaries.

Pandita: What is the natural commentary on the *Brahma Sutra*?

Srila Prabhupada: *Srimad-Bhagavatam* is the only natural commentary on the *Brahma Sutra*.

Pandita: Don't the scholars of the Benaras School accept *Sri-mad-Bhagavatam*?

Srila Prabhupada: They treat *Srimad-Bhagavatam* as one of many books, one of many *Puranas.* They do not wholeheartedly take shelter of *Srimad-Bhagavatam.* Vedantists think there is no need for any literature *other* than *Srimad-Bhagavatam.* We only accept books that speak in favor of *Srimad-Bhagavatam,* and we don't consider religion any ideas opposed to *Srimad-Bhagavatam.*

Pandita: Is there opposition to *Srimad-Bhagavatam?*

Srila Prabhupada: There is nothing in this world *but* opposition to *Srimad-Bhagavatam.* Every independent idea of every so-called independent living entity averse to God from time immemorial is against the *Bhagavatam's* principles.

Pandita: But are there any persons who have openly opposed *Sri-mad-Bhagavatam*?

Srila Prabhupada: We can find examples of persons opposed to the principles of *Srimad-Bhagavatam* as far back as Satya-yuga. Madhu, Kaitabha, Hayagriva, Hiranyaksa, Hiranyakasipu were all against the principles taught in the *Bhagavatam*.

There are two types of people who oppose *Srimad-Bhagavatam:* those who hide their opposition and those who are open about it. Covered op-posers are more dangerous than open opposers. The founder of the Brah-ma-samaj, Rama Mohan Roy, the founder of the Arya Samaj, Dayananda, and Kaviraja Gangadhara Sen - these all presented clear and open opposition to the principles of *Srimad-Bhagavatam.*

In the impersonal philosophy established by the Benaras School we see covered opposition to the principles of *Srimad-Bhagavatam.* Sri Cai-tanyadeva exposed the supremacy of the Naimisaranya School's philosophy to the then leader of the Benaras School, Prakasananda Sarasvati, in front of his sixty thousand disciples. Prakasananda had come to the wrong conclusion through the Benaras School's

philosophy, so after hearing from Caitanyadeva he immediately joined the Naimisaranya School.

36

Pandita: Can’t truth be found in any school other than the Naimisaranya School?

Srila Prabhupada: In other schools, or philosophies, truth is mixed with illusion, but at the very beginning of the Naimisaranya School’s commentary on Vedanta it is said, *dhamna svena sada nirasta-kuhakam sa-tyam param dhlmahi:* “I meditate on Sri Krsna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world.” Adherents of the Naimisaranya School meditate on the Absolute Truth, free from any kind of cheating.

The word *dhlmahi* is plural, and it indicates Vedantists, beginning with the son of Sri Vyasadeva: there are many meditators. the Absolute Truth is one, and the act of meditation is eternal. The word *dhyana* does not refer to a godless, conditioned human being’s independent thought in the form of restless mental speculation. Rather, the Supreme Absolute Truth is factual, inconceivable, and transcendental to the material senses.

Pandita: How can an object upon which one meditates be “inconceivable”?

Srila Prabhupada: Our previous *acarya* Sri Rupa Gosvami writes in the *Bhakti-rasamrta-sindhu:*

vyatltya bhavana-vartma yas camatkrti-bhara-bhuh hrdi sattvojjvale badham svadate sa raso matah

“That which is beyond the imagination, laden with wonder, and relished in the heart that shines with goodness is known as *rasa.”* Only those situated in the mode of pure goodness can actually meditate on the Absolute Truth, Vasudeva. The modes of passion and ignorance, or even mixtures of the two, do not create pure goodness, because pure goodness is not a thing of this material world.

sattvam visuddham vasudeva-sabditam yad lyate tatra puman apavrtah sattve ca

tasmin bhagavan vasudevo hy adhoksajo me manasa vidhlyate

“I am always engaged in offering obeisances to Lord Vasudeva in pure Krsna consciousness. Krsna consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vasudeva, is revealed without any covering.” *(SrlmadBhagavatam* 4.3.23)

37

The word *adhoksaja* means the Supreme Lord, who is beyond the reach of the material senses. Godhead is He who has reserved the absolute right to not be exposed to the mundane human senses.

Pandita: If God is only like this, why is the word *manasa* used?

Srila Prabhupada: *Srrmad-Bhagavatam* (1.7.4) states:

bhakti-yogena manasi samyak pranihite ’male apasyat purusam purnam mayam ca tad-apasrayam

“Thus he fixed his mind, perfectly engaging it by linking it in devotional service (*bhakti-yoga*) without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.”

The hearts of ordinary people are bound by the mind’s tendency for *sankalpa-vikalpa.* But the hearts of those who are constantly engaged in serving Krsna, having given up the mentality of both an enjoyer and one who renounces enjoyment, are places in which the Lord’s pastimes manifest. We call this the pure mind. This is why Sri Gaurasundara says:

anyera hfdaya—mana, mora mana—vrndavana,

‘mane ’ ‘vane ’ eka kari ’ jani tahan tomara pada-dvaya, karaha yadi udaya, tabe tomara purna krpa mani

[Speaking in the mood of Srimati Radharani, Caitanya Mahaprabhu said,] “For most people, the mind and heart are one, but because My mind is never

separated from Vrndavana, I consider My mind and Vrndavana to be one. My mind is already Vrndavana, and since You like Vrndavana, will You please place Your lotus feet there? I would deem that Your full mercy.” *(Sri Caitanya-caritamrta, Madhya* 13.137)

Our predecessor *acarya* Sri Thakura Mahasaya also says:

visaya chadiya kabe suddha habe mana kabe hama heraba sri-vrndavana

“When will my mind be freed from the contamination of material enjoyment and I shall be purified? Then it will be possible for me to understand Vrndavana.”

Form, taste, smell, sound, and touch are called *visaya* [sense objects]. That mind that thinks itself the enjoyer of these is materially attached and impure. Such a mind never realizes the Absolute Truth. The eternal reciprocation of service between the eternally worshipable complete sac-*cid-ananda* and the eternal worshiper, the minute *sac-cid-ananda,* is what cleanses the contamination from a restless mind and, as the heart fills with devotion, that same mood of service brings about *samadhi,* or trance. The service-inclined heart depends neither on sense objects nor the renunciation of them [to perceive the Lord]. Rather, it perceives the Supreme Lord with the transcendental vision born naturally of its eternal serving propensity.

On the bank of the river Sarasvati, in a place call Samyaprasa, at Badarikasrama, Sri Vyasa, following Sri Narada’s instructions, could see in his heart purified by pure devotional service the Supreme Lord Krsna with His spiritual potency, the external energy, Mayadevi, who is dependent on Him. He could also see how the living entities, by nature pure spirit souls, servants of Krsna, could free themselves of the *anarthas* they have created when they began to consider themselves enjoyers of matter. Devotional service rendered to the transcendental personality, Sri Krsna, he realized, is the process that can free them. The *purusa purnam* referred to in *the* Bhagavatam is the omnipotent Supreme Lord only. You cannot see the omnipotent Supreme Lord by cultivating karma or *jnana,* Karma gives us only what we are destined to achieve by our particular action. We cannot obtain anything more or beyond that. If we cultivate *jnana,* or

knowledge of the impersonal, we cannot expect to see the omnipotent Supreme Lord, because with that understanding, the seer, that which we are seeing, and the act of seeing itself is attacked. In each of the four types of liberation *(salokya*, etc.), there is a relationship between the servant and the object of service, but in the fifth, *sayujya,* there is no such relationship.

The *Bhagavad-gita* (18.55) says:

bhaktya mam abhijanati yavan yas casmi tattvatah tato mam tattvato jnatva visate tad-anantaram

“One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.”

Pandita: What is *maya*?

Srila Prabhupada: *Miyate anaya iti maya* - *maya* is that which can be measured. The Supreme Lord, who cannot be measured, controls that which can be measured, *maya.* If something can be measured, it is *maya*, not the Supreme Lord. *Ma+ya* = *maya,* or “that which is not.” In Christian theology, the Godhead and Satan are separate. The *maya* referred to in *Sri-mad-Bhagavatam* is not like that. In the opinion of the Bhagavata school, Mayadevi is situated in the omnipotent Supreme Lord in a condemned state to award punishment to the minute spirit souls who are fit to come under her control.

The *Bhagavad-glta* (7.4—5) states:

bhumir apo ’nalo vayuh kham mano buddhir eva ca ahankara itiyam me bhinna prakftir astadha apareyam itas tv anyam prakftim viddhi me param jiva-bhutam maha-baho yayedam dharyate jagat

“Earth, water, fire, air, ether, mind, intelligence, and false ego - all together these eight constitute My separated material energies. Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living

entities who are exploiting the resources of this material, inferior nature.”

The inferior energy is *maya.* Sometimes in the form of godless Ka-pila’s “philosophy of twenty-four elements” [Sankhya], sometimes as Vaisesika’s atomism, sometimes as Jaimini’s Karma-mimamsa (“material prosperity”), sometimes as Gautama’s “philosophy of sixteen elements,” sometimes as Patanjali’s “opulence of liberation [through yoga],” and sometimes on the pretext of “searching after Brahman,” this material energy misleads, misguides, and bewilders the living entities who have been averse to God since time immemorial. Mayadevi actually makes them misunderstand things.

Pandita: Why does she do that?

Srila Prabhupada: Because the living entity has free will and is choosing to misuse it.

40

Pandita: The *Bhagavad-gita* (18.61) states:

isvarah sarva-bhutanam hfd-dese ’rjuna tisthati bhramayan sarva-bhutani yantrarudhani mayaya

“The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wandering of all living entities who are seated as on a machine, made of the material energy”

How do we understand this statement?

Srila Prabhupada: This *Bhagavad-gita* statement says the following: Lord Visnu alone controls and directs all living entities. Whatever action the living entities perform, the Supreme Lord awards them accordingly. It is by the Lord’s inspiration that the living entity’s propensity to act according to their previous karma becomes active. The living entity is the doer, and the Supreme Lord the director. The Supreme Lord’s authority as director is present in every act *jivas* perform; that direction takes the form of the Lord making the *jivas* enjoy the fruits of their past and present activities, and preparing them to perform future

activities based on their continued conviction that they are the prime actors. The Supreme Lord bestows results, and the living entity enjoys those results.

Pandita: Why are the living entities given independence in the first place?

Srila Prabhupada: The living entity is a minute particle of the super-conscious Supreme Lord. The qualities present in ocean water are present in each drop of that water, although in minute quantity. Since the supremely cognizant Lord is supremely independent, the living entities also have minute independence.

Pandita: Does the Lord inspires how living entities use or misuse their minute independence?

Srila Prabhupada: Had how the *jivas* choose to use their independence been up to the Lord's inspiration, the *jivas* would be serving God instead of forgetting Him.

Pandita: Then how can we understand that everything depends on the Supreme Lord's will and yet the living entities are free to exercise their independence? I am not asking you these questions just for the sake of argument; you are a learned scholar and a great devotee, and so I ask you these questions. Once, I read a statement by Tukarama, which was quoted in

Tilaka's Hindi edition of the *Bhagavad-gita*. The purport of the statement was "O Lord! If my karma is going to deliver me, then what use are You?" Srila Prabhupada: This is answered in *Srimad-Bhagavatam* (10.14.8):

tat te 'nukampam susamiksamano bhunjana evatma-krtam vipakam hrd-vag-vapurbhir vidadhan namas te jiveta yo mukti-pade sa daya-bhak

"My dear Lord, one who constantly waits for Your causeless mercy to be bestowed upon him and who goes on suffering the reactions of his past misdeeds, offering You respectful obeisances from the core of his heart, is surely eligible for liberation, for it has become his rightful claim."

Only one who still thinks he has time before he retires from the material world thinks he will be safe by somehow dumping his faults on the most auspicious Supreme Lord. But such a person can never become liberated, because he has no service mood. Only those who, because of their transcendental inclination to serve the Supreme, accept all inconveniences as His mercy become attracted to Him and are therefore eligible for liberation.

Pandita: Can we say, then, that the sin we commit is also a form of mercy coming from the Lord?

Srila Prabhupada: No. Being averse to Hari, we misuse our independence and thereby open ourselves to commiting sin, hoping to enjoy the fruits of our actions. For example, when the grain ceremony is performed for a baby, the parents place money, rice paddy, and a copy of *Srimad-Bhagavatam* in front of the child in order to ascertain its future proclivities, and the child grasps whatever it likes. An *acarya,* too, tries to ascertain the mentality of a disciple before he invests him with the sacred thread. The understanding of those who think God merciless is averse to devotion. If we take whatever happens to us only as punishment from the Lord, it shows our lack of serving temperament or even attraction for God.

Actually, the Supreme Lord is our shelter. He tests the sincerity of those who approach Him in hopes of achieving His shelter by placing many obstacles before them. For example, when we go to a doctor, he prescribes medicine and diet to cure our disease. He also lances our boils.

If we become angry with the doctor because of that, or we try to beat him, or we say that he is merciless and not our benefactor, then we are wrong. We would be mistaking a real benefactor, a person of mercy, for someone who is harmful or cruel.

The Lord’s illusory energy, MayadevI, places all kinds of tempting items before us. There are many kinds of bait; there are hooks, traps, nets, and chains. All these are meant to entangle us in the network of illusion. We are tempted by such things, and then hooked by them, and so we sometimes become pious workers

(*karmis*) in the name of doing good for others or search after impersonal Brahman. These traps lead us to sometimes appreciate the atheistic philosophies of Buddha, Kapila, Sankaracarya, or others.

MayadevI has traps for those who are marching forward in their religious understanding deceived by the two ulterior motives of karma and *jnana.* She realizes their mentalities and qualifications. Living entities are spiritually benefited only by discussing *bhagavata-katha.* There is no other way to find one's spiritual fortune than by chanting such *katha.* The Supreme Lord does not interfere with any *jiva's* independence. He does not kill one's spiritual propensity or constitutional nature. Had He interfered in the characteristics of spirit - our natural serving propensity and our relationship with Him - it would have proved Him merciless. Instead, He simply discloses the facts about the temporary and eternal functions of the spiritual nature to the spiritual nature.

As SrI Caitanyadeva, He instructs us not to become involved in the idea of material prosperity as preached by the sage Jaimini or to search after the impersonal Brahman as preached by Dattatreya, Sankara, and others. That is not the proper use of our spiritual nature or our free will. "Act only to serve God; do not act in a way that will displease God": Caitanyadeva says these things to benefit the living entities lost in the bodily concept of life in order to revive their spiritual consciousness.

Nobody works induced by a desire to suffer. A grief-stricken mother cries for her dead child, beating her breast and smashing her head against a wall in order to destroy her suffering. A patient vomits voluntarily by inserting a finger into his throat just so he can get instant relief from his illness. The fruitive workers, who desire to enjoy the fruits of karma, are also trying for quick relief from their suffering through various means. The inner desire of all *karmis* is to get instantaneous relief from pain, and so they rush toward any illusory mirage, duped by something that appears pleasing to them.

What gives them instantaneous relief? The idea that "I will become the emperor of this world! I will become Indra of the heavens! I will enjoy! And I will bestow much happiness on this world," and so on. But this is just aversion to

God. It is godlessness. And searching after the impersonal Brahman is the other side of the endeavor to secure instant relief from pain. We need some fees in some shape or other. We are part and parcel of the Godhead. The moment we think ourselves disassociated from Him, we run to enjoy life independently.

Then we think we need to use our canine teeth [to eat flesh] or we need sex or we need to bring other people into civilized order - all these come from forgetfulness of God and are symptoms of the propensity to enjoy the world. The *Bhagavad-glta* (3.27) states:

prakrteh kriyamanani gunaih karmani sarvasah ahankara-vimudhatma kartaham iti manyate

“The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature.”

The spirit soul is transcendental to matter and superior to Maya. He serves the Supreme Lord. But Maya is much more powerful. The aptitude and inclination of the living entity averse to serving Krsna is to become entangled with Mayadevi - to take the bait in her trap the way a fish is caught. The caught *jiva* collects and saves fuel with so much hardship, even at the risk of ruining his invaluable life providing enjoyment for his wife, children, grandsons, great grandsons, great great grandsons - most of whom he will never even meet. I may plant a palm tree, but others, whom I will never meet, will enjoy the fruits. We work so much for those persons who will one day spend all our hard-earned money for their own sense gratification.

There is a verse in *Sri Caitanya-caritamrta (Madhya* 22.16) in this regard:

kamadinam kati na katidha palita durnidesas tesam jata mayi na karuna na trapa nopasantih utsrjyaitan atha yadu-pate sampratam labdha-buddhis tvam ayatah saranam abhayam mam niyunksvatma-dasye

“O my Lord, there is no limit to the unwanted orders of lusty desires. Although I

have rendered them so much service, they have not shown any mercy upon me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to follow the unwanted orders of these desires. Now I come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me."

People who are interested in karma accept God indirectly, and the impersonalists desire to become God. But we do not keep any such ulterior or sinful motive. Our desire is that we may always remain shoe-carriers of the servants of Hari. There is a verse in *Sri Padyavall:*

jnanavalambakah kecit kecit karmavalambaka vayam tu hari-dasanam pada-tranavalambakah

"Among religious-minded people, some follow the path of fruitive activities and some follow the path of mental speculation, but our only resort is to carry the shoes of Lord Hari's servants."

We have no knowledge and intelligence of our own. As servants of the spiritual master, we repeat his words and message. We do not invent or propose anything new. We speak only what is favorable for attaining the Absolute Truth. When we first hear from the spiritual master, his ideas appear revolting. We may even dare to correct the spiritual master and make up his inadequacy with our empiricism. But the flow of thought of the external world cannot attack the object "guru." He is able to keep such things millions of *yojanas* away. Because his position does not shift, he is "guru," or the heaviest object.

In the beginning we think that because the spiritual master does know the reality of the external world or is unaware of things around us he is simply mean-minded or narrow-minded in his approach. We think, "Let me expand his narrow-mindedness by explaining to him the topics discussed by of the empiric kingdom." Such a mentality is extremely sinful and belongs to the empiricistic school. Our spiritual master is not narrow-minded. Rather, my spiritual master is the servant of the Absolute Truth, not the servant of partial truth.

Pandita: What is *anartha*?

Srila Prabhupada: *Anartha* is that which is blocking us, separating us from our *artha,* or the ultimate goal of our life, Krsna. That thing that is blocking us is making us its slave.

Pandita: When will *anartha* be vanquished?

Srila Prabhupada: Only when we give up serving our material senses and turn our face toward the service of the master of the senses.

Pandita: How do you define "serving the material senses"?

Srila Prabhupada: Whatever we can measure with our senses, whatever appears nice to our senses, whatever our senses consider beneficial or a duty to perform - these are all considered sensory activities. Smoking tobacco, planting trees [as a pious activity], serving animals, serving the community or country, the desire to be known as learned and intelligent, the desire to accumulate fame through the guise of a devotee - these are all serving the material senses. All the endeavors of the *karmis, jnams, yogis,* and *anyabhilasis* are sense gratification and therefore adverse to serving Krsna.

Pandita: How can you say all these acts are adverse to serving Krsna?

Srila Prabhupada: *Lokasyajanato vidvams cakre satvata samhitam:* "But the mass of people do not know [that the material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service] and therefore the learned Vyasadeva compiled this Vedic literature, which is in relation to the Supreme Truth." *(Srimad-Bhagavatam* 1.7.6) People do not know this, and no one is interested in it. Nondevotees are always busy serving those things that are not Krsna or related to Krsna. To help such persons, the merciful incarnation Sri Vyasadeva compiled spiritual literature for their benefit. In this transcendental literature, he glorifies as the supreme religion of the living entities unadulterated service to the transcendental Personality of Godhead, performed by giving up all kinds of sense gratificatory

activities.

Pandita: What is devotional service, *bhakti?*

Srila Prabhupada: *Bhakti* is the eternal natural propensity of the spirit soul. It is the only eternal and spontaneous constitutional nature of the living entity, the living entity's actual position. There is no other natural propensity, nature, or duty in the living entity's constitution. All other so-called propensities are inferior and constitutionally unnatural to the living entity. Therefore they are the adverse to the living entity's nature and are changeable and temporary. Performing devotional service re-

moves the living entity's lamentation, illusion, and fear. Fear, lamentation, illusion, and so on, come from absorption in matter, and absorption in matter is something other than absorption in Krsna and Krsna's devotees. *Srimad-Bhagavatam* (3.9.6) states:

tavad bhayam dmvina-deha-suhrn-nimittam sokah sprha paribhavo vipulas ca lobhah tavan mamety asad-avagraha arti-mulam yavan na te 'nghrim abhayampravrmta lokah

"O my Lord, the people of the world are embarrassed by all material anxieties. They are always afraid. They always try to protect wealth, body, and friends, they are filled with lamentation and unlawful desires and paraphernalia, and they avariciously base their undertakings on the perishable conceptions of 'my' and 'mine.' As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties."

The desire to lord it over matter, which develops from the mentality of trying to measure everything with the senses, is opposed to *bhakti.* As a person who has worms in his intestines never becomes healthy no matter how nourishing his food, so one who has a propensity for karma or *jnana* finds the natural propensity of the soul obstructed.

Pandita: How does one develop devotional service to Krsna?

Srila Prabhupada: Simply by hearing *krsna-katha* with attention and a service attitude from nonduplicitous devotees who worship the Supreme Lord and who have no duty other than to constantly glorify Krsna. Lord Visnu maintains the entire universe through the mode of goodness. He is Sri Krsna Caitanya because He inspires the whole world to become Krsna conscious. He is Visvambhara because He is knows about the *visva*, the universe, and enacts the pastime of maintaining it. Visvambhara accepted the renounced order to bring the unconscious living entities to God consciousness, but still we have not come to our senses. Other than selfless service to God no other endeavors are natural to the soul. On the pure spiritual platform there is no service to *anarthas;* we serve only God. One of our spiritual masters [Srila Narottama dasa Thakura] sings:

gora pahun na bhajiya mainu prema-ratana-dhana helaya harainu

adhane jatana kari dhana teyaginu apana karama-dose apani dubinu

sat-sanga chadi' kainu asate vilasa te-karane lagila je karma-bandha-phansa

visaya-visama-visa satata khainu gaura-kirtana-rase magana na hainu

kena va achaye prana ki sukha paiya narottama dasa kena na gela mariya

"O Lord Gaura! I have never worshiped You, and thus my negligence has robbed me of the jewel of divine love. Although in need of this wealth, I still worked hard to reject the great opportunity I had to receive Your riches. Instead, I submerged myself in an ocean of sinful reactions. Avoiding the association of saintly persons, I sported merrily in the company of materialistic rascals. For that reason I have become strung up in the noose of my own fruitive activities. I perpetually drank the horrible poison of mundane sense gratification, having never absorbed myself in the divine mellows of the *kirtana* glorifying You."

Ksatriyas, vaisyas, sudras, and others are busy with external material affairs, but those who know Brahman are different. Their only business is to serve Lord Hari. *Ksatriyas, vaisyas,* and others should therefore offer their work to help the *brahmanas,* because the only duty of every living entity is to engage in the

Lord’s service.

Pandita: But people don’t seem to be interested in that.

Srila Prabhupada: It doesn’t mean many people will come. The number of postgraduates will be even less. Krsna says in the *Bhagavad-gita* (7.3):

manusyanam sahasresu kascid yatati siddhaye yatatam api siddhanam kascin mam vetti tattvatah

“Out of many thousands among men, one may endeavor for perfection, and out of those who have achieved perfection, hardly one knows Me in truth.”

48

In *Sri Caitanya-caritamrta (Madhya* 19.1~~44-~~49) Sri Caitanyadeva says:

tara madhye ‘sthavara’, ‘jangama’—dui bheda jangame tiryak-jala-sthalacara-vibheda tara madhye manusya-jati ati alpatara tara madhye mleccha, pulinda, bauddha, sabara veda-nistha-madhye ardheka veda ‘mukhe ’ mane veda-nisiddha papa kare, dharma nahi gane dharmacari-madhye bahuta ‘karma-nistha’ koti-karma-nistha-madhye eka ‘jnani’ srestha koti-jnani-madhye haya eka-jana ‘mukta’ koti-mukta-madhye ‘durlabha’eka krsna-bhakta krsna-bhakta —niskama, ataeva ‘Santa’ bhukti-mukti-siddhi-kami—sakali ‘asanta’

“The unlimited living entities can be divided into two different groups: those that can move and those that cannot move. Among living entities that can move are birds, aquatics, and animals. Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like *mlecchas, pulindas* [and other varieties of outcasts]. Among human beings, those who are followers of the Vedic principles are considered civilized. Among these, almost half simply give lip service to the Vedic principles while committing all kinds of sinful activities. Such men do not care for the prohibitions of scripture. Among the followers of the *Vedas* most are following the process of karma, distinguishing between good and bad work. Out of many such sincere *karmis*, there may be one *jnam*, who is actually wise. Out of many millions of such wise men, one may

become liberated. And out of many of such liberated persons, a pure devotee of Krsna is very dfficult to find. Because a devotee of Lord Krsna is desireless, he is peaceful. Fruitive workers desire material enjoyment, *jnanis* desire liberation, and *yogis* desire material opulence; therefore they are all lusty and cannot be peaceful."

Srimad-Bhagavatam (6.14.5) states:

muktanam api siddhanam narayana-parayanah sudurlabhah prasantatma kotisv api maha-mune

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krsna. Such devotees, who are fully peaceful, are extremely rare."

Sri Caitanya-caritamrta (Madhya 19.151) also states:

brahmanda bhramite kona bhagyavan jiva guru-krsna-prasade paya bhakti-lata-bija

"Out of all living entities wandering throughout the entire universe, one who is fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Krishna. By the mercy of both Krishna and the spiritual master, such a person receives the seed of the creeper of devotional service."

Duplicity, hypocrisy, is the main characteristic of the external world. The brahminical nature is superior to the *ksatriya* nature. The word *brahma* means "great," "broad," "expansive." *Ksatriya* principles are more or less narrow-minded, as are the principles of *vaisyas* and *sudras.* Suren Babu finally descended from *brahmana* principles to *sudra* principles, but unadulterated Brahminical policy is Vaisnava dharma. The understandings of those who are forgetful of Krsna are different from those of the Vaisnavas.

Pandita: How does the Vaisnava religion benefit the world?

Srila Prabhupada: Even if one tries for thousands of *yugas* through politics, one will not be able to accomplish one millionth the portion of the benefit Vaisnavas offer the world. We are not advocating that we become narrow-minded like politicians.

Pandita: How many people know about Vaisnava dharma?

Srila Prabhupada: How many people becomes postgraduates? How many people become Newtons? Since not many are becoming J. C. Boses, we should stop talking about science - is that a proper response?

Pandita: Vaisnava dharma may benefit some individuals, but how does it actually benefit the world?

Srila Prabhupada: It’s not like that. Those who perform *arcana* and who do not apply themselves to performing *kirtana* think like that. Those who worship a deity benefit only themselves, whereas those who perform *kirtana* benefit the whole world - the whole *universe* - including the beasts, birds, demigods, human beings, and even the trees, creepers, and stones.

50

Pandita: Is Vaisnava dharma then meant for everyone?

Srila Prabhupada: Vaisnava dharma is the only religion for all spiritual beings. It is the only dharma that is natural to the living entities’ constitutional position. There is no need to become a Christian or a Muslim or a Hindu. Simply become a Vaisnava. That’s all. There is no need even to become a tree, a bird, an animal, a stone, a demigod, a demon, or a human being. Simply become a Vaisnava and follow your constitutional dharma.

This is what Mahaprabhu did. When He traveled throughout South India He chanted the holy name loudly, and all who saw Him became Vaisnavas. When He traveled through the Jharikhanda jungle, the trees, creepers, grass, animals, birds, and stones could no longer preserve their respective conditioned states of being. Rather, they all became Vaisnavas. The Saivites, the Durga worshipers, the atheistic Hindus, the Pathanas, the Buddhists, the Mayavadis, and all the

people He met who wanted liberation or material enjoyment, the yogis, the ascetics, the learned, the foolish, the healthy, the sick - all became Vaisnavas. Mahaprabhu’s only “weapon” was *krsna-kirtana.* And those who became Vaisnavas in turn, by Mahaprabhu’s order, acted as gurus and converted everyone they met in all directions to Vaisnava dharma.

We read in *Sri Caitanya-caritamrta (Madhya* 7.128) how as He traveled, Mahaprabhu instructed everyone:

yare dekha, tare kaha ‘krsna’-upadesa amara ajnaya guru hana tara ’ ei desa

“Instruct whoever you meet in the science of Krsna. Teach them the instructions of Krsna in the *Bhagavad-gita,* and the teachings about Krsna in *Srimad Bhagavatam.* In this way, on my order, become a guru and liberate everyone in the land.”

Sri Caitanya-caritamrta (Adi 9.41) states:

bharata-bhumite haila manusya-janma yara janma sarthaka kari ’ kara para-upakara

“One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people.”

And *Sri Caitanya-bhagavata* (*Adi* 16.289-90) states:

keha apanare matra karaye posana keha va posana kare sahasreka jana duite ke bada, bhavi’bujhaha apane ei abhipraya guna ’ ucca-sankirtane”

“One person may maintain himself while another may maintain a thousand people. Of the two, consider carefully who is better. This is the superior characteristic of loud chanting.”

Again from *Sri Caitanya-bhagavata (Adi* 16.280-81):

pasu-paksT-kita-adi balite na pare sunilei hari-nama ta’ra saba tare’ japile srT-

krsna-nama apane se tare ucca-sankirtane para upakara kare

“The animals, birds, and insects cannot chant the holy name, but by hearing the holy name chanted they can benefit. Chanting the *japa* of the holy name of Krsna purifies oneself, but the loud *sankirtana* of the holy name of Krsna benefits all living beings.”

There has never been, nor will there ever be, any greater benefactor than Mahaprabhu and His devotees. The pretention natural to all other welfare work is gravely harmful. The welfare work rendered by Mahaprabhu and His devotees is eternal, supreme welfare. This is not welfare offered for a few days; it is no temporary benefit. Nor is it a proposal of welfare that will cause harm after some time - not some kind of welfare that will inconvenience others while it benefits some.

For example, anything good done for my country will inevitably be bad for another country. I may be happy riding on a horse-drawn cart, but inevitably the horse is inconvenienced. My temporary happiness causes distress to another, and when others are happy, I may become distressed. Mahaprabhu and His devotees never cheated anyone by proposing such welfare. What they proposed and then gave was beneficial for all time and in all circumstances. Mahaprabhu’s welfare can be applied to all countries and to all people at all times. This welfare is not confined to any particular country or harmful to any other country. It is good for the whole universe.

52

Therefore, Mahaprabhu and His devotees never propose any narrow-minded, sectarian, temporary benefit. What Mahaprabhu offers never produces any ill effect in anyone. Therefore Mahaprabhu’s mercy is called *amandodaya,* or “that compassion which does no harm.” Mahaprabhu is *maha-vadanya,* and His devotees are *maha-maha-vadanya.* These are not stories, not literary fictions; we are speaking about the highest truth, reality.

Pandita: What does it mean to serve Visnu?

Srila Prabhupada: Visnu is the transcendental object, and I cannot measure or

enjoy Him with my senses. Visnu is that Absolute Truth by whom I am enjoyed. Serving His sense gratification is called *seva,* or service. To pretend to serve Visnu in order to earn one's livelihood is not *visnu-seva.* Nowadays, there are people who are trying to enjoy Visnu in the name of serving Him. River water, the fruit of trees, the beauty of nature, the cool breezes - the idea that all of these are meant for my enjoyment is a sample of the mentality of trying to enjoy Visnu. As if Visnu was our domestic cook and will have to do whatever we say. As if Visnu was our gardener. I want to smell fragrant flowers, so Visnu will have to prepare a bouquet and bring it to me.

Who are those who do not want to perform devotional service? Only those who say "I want to be king" or "I want to remain a subject"; "I want to farm" or "I want to be in politics or become a soldier" - these people do not want to perform devotional service.

Pandita: Do you mean that performing devotional service requires giving up all our other activities?

Srila Prabhupada: It means we will do everything as Vaisnavas. We will not adopt the path of fruitive activities while giving up the path of Vaisnavism. This is what our spiritual master Sri Rupa Gosvami says:

iha yasya harer dasye karmana manasa gira nikhilasv apy avasthasu jivan-muktah sa ucyate

"A person who acts in the service of Krsna with his body, mind, intelligence, and words is a liberated person, even within the material world."

anasaktasya visayan yatharham upayunjatah nirbandhah krsna-sambandhe yuktam vairagyam ucyate

"Relating everything in the world favorably to Krsna, as much as possible, without attachment, is called *yukta-vairagya*.

53

Pandita: What is the duty of a Vaisnava?

Srila Prabhupada: The *Narada Pancaratra* states:

laukiki vaidiki vapi ya kriya kriyate mune hari-sevanukulaiva sa karya bhaktim icchata

“One should perform only those activities - either worldly or those prescribed by Vedic rules and regulations - that are favorable for the cultivation of Krsna consciousness.”

surarse vihita sastre harim uddisya ya kriya saiva bhaktir iti prokta taya bhaktih para bhavet

“All the activities prescribed in the scriptures to please the Lord are called *sadhana-bhakti,* or *upaye-bhakti.* Through *sadhana-bhakti, para bhakti* or *sadhya-bhakti (upeya-bhakti)* is attained.”

This cultivation is called inaction, or *naiskarma.* Whatever we do we must do in service to Hari. Salvationists desire to give up all activities, however, including activities done in service to Hari.

Pandita: How does one serve Hari?

Srila Prabhupada: One can serve Hari in three ways: by the actions of one’s body, mind, and speech.

Pandita: How can one serve with body, mind, and speech?

Srila Prabhupada: *Srimad-Bhagavatam* (7.5.23-24) answers this question:

sravanam kirtanam visnoh smaranam pada-sevanam arcanam vandanam dasyam sakhyam atma-nivedanam iti pumsarpita visnau bhaktis cen nava-laksana kriyeta bhagavaty addha tan manye ’dhitam uttamam

“Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia, and pastimes of Lord Visnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one’s best friend, and surrendering everything unto Him - these nine processes are accepted as pure devotional service.

One who has dedicated his life to the service of Krsna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge."

After Hiranyakasipu heard from the mouth of his young son Prahlada how to serve Visnu, he was astonished and said, "You are saying something new which we have never heard in Buddhism."

Pandita: Shouldn't those who serve Hari serve Him by serving His *jivas?*

Srila Prabhupada: Lord Hari is the complete whole, and His servants are the real servants of the living entities. Those who, being overwhelmed by the external appearance of the suffering living entities, consider service to Hari's external limbs [those suffering living entities] service to Hari, are in illusion and as such cannot serve Hari. Rather, they end up serving Hari's external limb, Mayadevi. We can neither benefit others nor ourselves by forever serving Maya. To think that Lord Narayana is a poor man is not service to Narayana or even service to Narayana's servants, the living entities; it is only service to Mayadevi.

Serving illusion, serving the mirage, serving a shadow - these are not serving reality. Krsna alone is the Absolute Truth, and the living entities are His associated counterparts. We should serve Hari and Hari's devotees. We should also serve those who are unable to understand Lord Hari by helping them understand Him. We serve such people intellectually and physically. We serve those who are envious of Hari by ignoring them. The Lord's servants are our best friends; we should make friends with them. To those friends of mine who are not envious but who lack the power to understand devotional service - who act like *ksatriyas, vaisyas,* and *sudras,* and so on - I will preach about serving Lord Visnu. As for those who are envious or outcaste, who are agnostic or Epicurean, we will not cooperate with them.

Pandita: You said something about *jiva daya,* or showing compassion to all living beings. How do you show such compassion? Do you distribute food and clothing?

Srila Prabhupada: If anyone in this life or the next develops faith in God or worships Hari, then we will help him by providing food or clothing. We will feed and clothe poverty-stricken people to encourage them to worship. We will give them real, everlasting benefit. Otherwise, what is the use of nourishing a poisonous snake with milk and bananas? That is not compassion. Rather, it is guiding people to godlessness by entrapping

or tempting them. Sri Caitanyadeva's compassion is *amandodaya,* compassion that does no harm.

Sri Ksanada-gita-cintamani states:

heloddhulita-khedaya visadaya pronmilad-amodaya samyac-chastra-vivadaya rasadaya cittarpitonmadaya sasvad-bhakti-vinodaya samadaya madhurya-maryadaya sri-caitanya daya-nidhe tava daya bhuyad amandodaya

"O ocean of mercy, Sri Caitanya Mahaprabhu! Let there be an awakening of Your auspicious mercy, which easily drives away all kinds of material lamentation. By Your mercy, everything is made pure and blissful. It awakens transcendental bliss and covers all gross material pleasures. By Your auspicious mercy, quarrels and disagreements arising from different scriptures are vanquished. Your auspicious mercy causes the heart to feel joy and pour forth transcendental mellows. Your mercy always stimulates devotional service, which is full of joy. You always glorify the conjugal love of God. May transcendental bliss be awakened in my heart by Your causeless mercy."

Sri Rupa Gosvami prays to Mahaprabhu as follows:

namo maha-vadanyaya krsna-prema-pradaya te krsnaya krsna-caitanya-namne gaura-tvise namah

"I offer my respectful obeisances unto the Supreme Lord Sri Krsna Caitanya, who is more magnanimous than any other *avatara,* even Krsna Himself, because He is bestowing freely what no one else has ever given - pure love of Krsna."

Our Krsnadasa Kaviraja Gosvami says:

sri-krsna-caitanya-daya karaha vicara vicara karile citte pabe camatkara

“If you are indeed interested in logic and argument, kindly apply it to the mercy of Sri Caitanya Mahaprabhu. If you do so, you will find it to be strikingly wonderful.” [Sri *Caitanya-caritamrta,* Adi 8.15]

56

Pandita: What was that *sloka* - *sri-krsna-caitanya-daya*?

Srila Prabhupada: Kaviraja Gosvamt Prabhu asked us to make a comparative study between Caitanyacandra’s mercy and all the other forms of so-called mercy, which are all incomplete. Wherever there is no eternal contribution to the welfare of others, there is bound to be inadequacy, defects, and cheating. If anyone does an impartial, comparative study, he will understand that Caitanyacandra’s mercy is complete, and all other incomplete forms of mercy are limited and full of duplicity. This is why Sri Kaviraja Gosvamt appeals to everyone to make this study.

Matsya, Kurma, Varahadeva, and even Krsnacandra showed mercy only to Their devotees, but they annihilated Their opponents. By comparison, Mahaprabhu gave mercy to His opponents as well. Think, for example, of the Chand Kazi. He did not even hesitate to bestow His all-auspicious mercy on the Buddhists, and He converted the worshipers of Lord Rama known as the Ramayets into pure Vaisnavas.

Pandita: Are the Ramayets not Vaisnavas?

Srila Prabhupada: The followers of Ramanandi *sampradaya* are called the Ramayets. They do not exactly belong to the Ramanuja *sampradaya.* Since many of the Ramayets are aiming for liberation, pure Vaisnavas consider them pseudo Vaisnavas. Raghunatha Bhatta Gosvamt Prabhu brought before Mahaprabhu in Puri one Ramayet Vaisnava by the name of Ramadasa, who taught the *Kavya Prakasa.* Although Ramadasa had humility, a service attitude toward Vaisnava *brahmanas,* and other such qualities, because he also had a

desire for liberation in his heart, Mahaprabhu ignored him a little. Mahaprabhu teaches (in *Sri Caitan-ya-caritamrta, Madhya* 19.176):

bhukti-mukti-sprha yavat pisaci hrdi vartate tavad bhakti-sukhasyatra katham abhyudayo bhavet

“The material desire to enjoy the material world and the desire to become liberated from material bondage are considered to be two witches, and they haunt one like ghosts. As long as these witches remain within the heart, how can one feel transcendental bliss? As long as these two witches remain in the heart, there is no possibility of enjoying the transcendental bliss of devotional service.”

57

And in *Sri Caitanya-caritamrta, Madhya* 19.167:

anyabhilasita-sunyam jnana-karmady-anavrtam anukulyena krsnanu-silanam bhaktir uttama

“To serve Krsna in a favorable mood by all the senses is called *krsna-bhakti*. Being free from all desires except the desire to increase devotion to Krsna, without worshiping any other personality or *devata* as another lord; being devoted to Krsna alone, giving up all practice of *jnana* and karma, and serving Krsna with all the senses in a favorable mood, is called pure devotional service.”

Pandita: What do you think of the Buddhists?

Srila Prabhupada: Buddhist is actually another name for Vaisnava. Yet in the hearts of the Buddhists they lack knowledge of the characteristic or constitutional position of the Vaisnava. For example, Rama’s worshipers are called the Ramayets, Nrsimha’s worshipers the Narasimhis, Varaha’s worshipers the Varahis, and Krsna’s worshipers the Karsnas. Similarly, the worshipers of Visnu’s incarnation Buddha are called Buddhas or Buddhists. For example, although the Aula, Baula, Karta-bhaja, Neda, Daravesa, Sain, Sahajiya, Sakhibheki, Smarta, Jata-gosain atibadi, Gaurariga-nagarl, and other such sects accept Gauranga in name only and have fallen away from Gauranga’s actual teachings, so the Buddhists call themselves “worshipers of Buddha” but have

fallen from Lord Buddha’s actual teachings. Instead, they are bewildered by Visnu’s illusory energy, *maya*.

When the Buddhists realize themselves as Vaisnavas and submit to the feet of pure Vaisnavas, they will understand their original constitutional position. The Buddhists who met Sri Caitanya Mahaprabhu understood their constitutional position because they received Mahaprabhu's mercy. We see evidence of this in Kaviraja Gosvami's writings. When unauthorized *sampradayas* like the Aula and Baula give up their respective materially designated dharmas and worship Gaura-Krsna under the direction of a pure Vaisnava, then we will accept them as devotees of Gaura.

Pandita: Do the *smartas* worship Visnu?

Srila Prabhupada: The *smarta's* worship Visnu by worshiping Ganesa, Surya, Durga, and other *devatas.* But by doing so they fail to worship Lord Visnu as the Supreme Lord. To try to worship Visnu as one of

five gods is to make Visnu's unique position equal to that of the demigods - that is, to count Visnu as one of the demigods. There is no one greater or equal to Lord Visnu. Mahaprabhu says:

yas tu narayanam devam brahma-rudradi-daivataih samatvenaiva vikseta sa pasandi bhaved dhruvam

"A person who considers demigods like Brahma and Siva to be on an equal level with Narayana is to be considered an offender and an atheist."

Srila Krsnadasa Kaviraja Gosvami talked about atheistic Hindus in *Sri Caitanya-caritamrta (Adi* 17.203). These atheists do not consider the holy name of Krsna to be the only goal of life and the only way to achieve the goal of life. They consider Krsna to be equal to the demigods and chanting the holy name of Krsna to be equal to inferior processes of *sadhana,* such as yoga, austerity, meditation, taking *vratas,* and so on. But Mahaprabhu says:

koti asvamedha eka krsna nama sama yei kahe, se pasandi, dande tare yama

“One who says that ten million *asvamedha* sacrifices are equal to the chanting of the holy name of Lord Krsna is undoubtedly an atheist. He is sure to be punished by Yamaraja.” *(Sri Caitanya Caritamrta* Adi 3.79)

All these topics are vividly described in the invaluable *Brah-ma-samhita,* which teaches the conclusion of Vaisnava understanding and which Mahaprabhu brought with Him from South India to give to the world. Although there is worship of Visnu as one of the five gods, Visnu is not satisfied. It is just like demigod worship and therefore illegal.

Pandita: Why do you say “illegal”?

Srila Prabhupada: The Supreme Lord Himself called this type of worship illegal in the *Bhagavad-glta* (9.23):

ye ’py anya-devata-bhakta yajante sraddhayanvitah te ’pi mam eva kaunteya yajanty avidhi-purvakam

“Whatever a man may sacrifice to other gods, O son of Kunti, is really meant for Me alone, but it is offered without true understanding.”

59

Pandita: Then even if it is illegal, it is still worship of Krsna.

Srila Prabhupada: Krsna alone is the undisputed emperor of the entire universe along with the two-storied Vaikuntha beyond the universe. No one can obstruct His enjoyment and everyone is [ultimately] worshiping Him. But if the worship is illegal or done without true understanding, then the worshiper gets no benefit. Yes, those who worship Suryadeva, Ganesa, Durga, and the other of the five gods are also worshiping Krsna, because no one has any separate existence from Krsna, but they are worshiping Krsna’s shadow potency. Thus they cannot become self-realized. Knowledge of their relationship with the Lord cannot manifest. The day they revive awareness of their relationship with the Lord is the day they come to know that Krsna is the only Lord and master and all living entities are His eternal servants - amd that serving Him is their eternal duty.

Pandita: You mentioned the *Brahma-samhita.* What did you say it contained?

Srila Prabhupada: The *Brahma-samhita* refutes five-god worship and propounds worship of the controller of all, Sri Krsna, as the eternal business of the living entities. All the demigods are Visnu's servants. It is their duty to carry out the order of Govinda. Those who imagine the demigods as different names or forms of Visnu without knowing that the demigods are actually Lord Visnu's servants can never become liberated.

The positions of the five gods are nicely described in these following five verses of *Sri Brahma-samhita:*

yac-caksur esa savita sakala-grahanam raja samasta-sura-murtir asesa-tejah yasyajnaya bhramati sambhfta-kala-cakro govindam adi-purusam tam aham bhajami

"The sun, who is the king of all the planets, full of infinite effulgence, the image of the good soul, is the eye of this world. I adore the primeval Lord, Govinda, in pursuance of whose order the sun performs his journey, mounting the wheel of time." (5.52)

yat-pada-pallava-yugam vinidhaya kumbha-dvandve pranama-samaye sa ganadhirajah vighnan vihantum alam asya jagat-trayasya govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, whose lotus feet are always held by Ganesa upon the pair of tumuli protruding from his elephant head so that he may obtain the power to perform his function of destroying all the obstacles on the path of progress of the three worlds." (5.50)

srsti-sthiti-pralaya-sadhana-saktir eka chayeva yasya bhuvanani bibharti durga icchanurupam api yasya ca cestate sa govindam adi-purusam tam aham bhajami

"The external potency, Maya, who is of the nature of the shadow of the cit

potency, is worshiped by all people as Durga, the creating, preserving, and destroying agency of this mundane world. I adore the primeval Lord, Govinda, in accordance with whose will Durga conducts herself." (5.44)

ksiram yatha dadhi vikara-visesa-yogat sanjayate na hi tatah prthag asti hetoh yah sambhutam api tatha samupaiti karyad govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord. Just as milk changes into yogurt when mixed with a yogurt culture but is actually constitutionally nothing but milk, so Govinda, the Supreme Personality of Godhead, assumes the form of Lord Siva for the special purpose of material transactions." (5.45)

diparcir eva hi dasantaram abhyupetya dipayate vivrta-hetu-samana-dharma yas tadrg eva hi ca visnutaya vibhati govindam adi-purusam tam aham bhajami

"When the flame of one candle is expanded to another candle and placed in a different position, it burns separately, and its illumination is as powerful as the original candle's. Similarly, the Supreme Personality of Godhead, Govinda, expands Himself in different Visnu forms, who are all as luminous, powerful, and opulent as He. Let me worship that Supreme Personality of Godhead, Govinda." (5.46)

61

Pandita: What is the difference between Krsna and Visnu?

Srila Prabhupada: Whatever Krsna is, Visnu is also. Both Their forms are made of pure goodness. Visnu is equal to Krsna as His manifestation. Krsna is the origin and Visnu His plenary portion. Sixty of Krsna's opulences are fully manifest in His *vilasa-murti* Narayana. In Sri Krsna, those sixty qualities - and four more extraordinary and unique qualities - are present in a wonderful way. Sri Krsna is *svayam-rupa* and the original lamp. From Him innumerable lamps in the form of Visnus have been illuminated. From the original lamp, Sri Krsna's *vilasa-murti* emanates Maha-visnu, Karanodakasayi, Garbhodakasayi, Ksirodakasayi, and plenary portions like Lord Rama and other incarnations.

They are all separate individual lamps.

Pandita: What is the difference between a Vaisnava and a *brahmana?*

Srila Prabhupada: Those who worship the personal form of Visnu are called Vaisnavas, and those who worship the impersonal form are called *brahmanas.* The three manifestations of the nondual knowledge (or substance) are called Brahman, Paramatma, and Visnu. One who knows Brahman is called a *brahmana,* and one who worships the Supreme Lord, and who therefore already knows Brahman, is called a Vaisnava. Bhaga-van is the fully manifest Absolute Truth, and Brahman is the Absolute Truth in an incomplete manifestation. Therefore only *brahmanas* who are endowed with knowledge of their relationship with God and who therefore worship God can become Vaisnavas.

The five kinds of worship of Brahman the illusioned impersonalists imagine is not the full Absolute Truth. While trying to pose as knowers of Brahman, Mayavadis decide that brahmanism is confined only to material realization. But constitutionally within the living entities, knowledge of Brahman is eternally present. By the mercy of Visnu, if one is saved from the clutches of Mayavada thought, he becomes a pure *brahmana,* or a Vaisnava. In the *Bhakti Sandarbha* (177) Sri Jiva Gosvami Prabhu quotes Vyasadeva's statement in this regard:

brahmananam sahasrebhyah satra-yaji visisyate satra-yajT-sahasrebhyah sarva-vedanta-paragah sarva-vedanta-vit-kotya visnu-bhakto visisyate vaisnavanam sahasrebhya ekanty eko visisyate

"Out of many thousands of *brahmanas,* one who performs sacrifice for Visnu is best. Out of thousands of such *yajnika-brahmanas,* one who

knows the meaning of Vedanta is best. But of millions of such Vedantists, a devotee of Visnu is best. And out of thousands of Visnu *bhaktas,* one who is an unalloyed devotee of Visnu is the best." *(Hari-bhakti-vilasa* 10.117)

Pandita: Are Vaisnavas also *brahmanas*?

Srfla Prabhupada: Yes, Vaisnavas are also brahmanas - you just heard that in the verse I quoted. Being a *brahmana* is the lowest step on the ladder of becoming a Vaisnava. Vaisnavism is much greater than brahmanism. *Brahmanas* are servants of the Vaisnavas. For example, one who has got a lakh of rupees automatically also has one thousand rupees. In that same way, one who is a Vaisnava is already a *brahmana.* Brahmanism is included in Vaisnavism.

Pandita: At present, no one thinks like that. As soon as we speak about Vaisnavas, people think of something other than a *brahmana*.

Srfla Prabhupada: Because people have forgotten all these things, and because the highest position, that of a Vaisnava, has demonstrated to be “abominable” by those who do not discuss, follow, or preach [Sri Cai-tanya Mahaprabhu’s actual teachings], the Gaudiya Matha has come into existence, by the will of the Supreme Lord. Sri Gaudiya Matha wants to reestablish Vaisnava dharma for those human beings who have forgotten their brahminical qualities, who have forgotten that their duty is to serve the Vaisnavas, and who are rushing to live out the mundane propensities of *ksatriyas, vaisyas, sudras,* or something outside the *varnasrama* system. We want to reestablish the principle of transcendental *varnasrama-dhar-ma.* That is why the Gaudiya Matha has come forward. The Gaudiya Matha wants to reestablish the true face of *varnasrama* culture. In *Sri Caitanya-caritamrta* (Madhya 8.128) Mahaprabhu says:

kiba vipra, kiba nyasi, sudra kene naya yei krsna-tattva-vetta, sei ‘guru’haya

“Whether one is a *brahmana,* a *sannyasl,* or a *sudra* - whatever he is - he can become a spiritual master if he knows the science of Krsna.”

A *non-brahmana* can never become guru. Guru means *brahmana.* One who laments for material things or runs after material life is not guru. But *sudra* or *sannyasi* - if he knows the science of Krsna, he is *brahmana,* guru. One who knows the science of Krsna - in other words, one who

is aware of the complete realization of the Absolute Truth - already has knowledge of Brahman within him. He is certainly not a *non-brahmana* [because

of his lower birth].

This point is discussed in *Srimad-Bhagavatam* (7.11.35):

yasya yal laksanam proktam pumso varnabhivyanjakam yad anyatrapi drsyeta tat tenaiva vinirdiset

"If one shows the symptoms of being a *brahmana, ksatriya, vaisya,* or *sudra,* as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification."

In his commentary on this verse, Sridhara Svami writes, "The proper way to ascertain different *varnas,* such as whether one is a *brahmana,* is to observe the person's qualities. Is he peaceful? The way a *brahmana* is ascertained by caste in the general way of things is not the only way to make that determination. To confirm this fact, *Srimad-Bhagavatam* has manifested this verse. If qualities like peacefulness are seen in a nonsem-inal *brahmana* or a person not known as a *brahmana,* then such a person should not be confined to his birth caste. Rather, his *varna* should be determined according to his qualities and symptoms. Otherwise, the determination will be wrong."

When Advaita Acarya lived in Nadia, many pious *brahmanas* also lived there. There was no dearth of Misras, Cakravartis, and Bhattacaryas in Navadvipa. We find this stated plainly in *Sri Caitanya-bhagavata.* Yet Advaita Prabhu, who was the foremost of *acaryas,* did not find even a single qualified *brahmana* to whom to offer the *sraddha* plate. Finally, He offered it to Thakura Haridasa, who appeared in a *yavana* family, and that is how he honored His ancestors. He told Haridasa, "If you eat, I will have fed millions of *brahmanas*."

Pandita: But why at present do we not find such good behavior in your Vaisnava society?

Srila Prabhupada: Everything is lost by the influence of time. Whatever Mahaprabhu taught is now distorted. Nowadays, people are passing off as Vaisnava dharma religion, business, adultery, cheating, and deceiving people. Once, while speaking this truth, the author of *Sri Caitanya-bhagavata,* Thakura Vrndavana, manifested the pastime of being harassed. (What to speak of him, even Thakura Vrndavan's worshipable

Lord Nityananda Prabhu, appeared to be harassed.) We find a hint of this in Thakura Vrndavana's writings. He does not always describe everything elaborately, but often he gives some hints when he tells of different incidents. Because Nityananda Prabhu preached pure Vaisnava dharma, there was no shortage of people willing to criticize even Him. That is why every now and then Thakura Vrndavana writes, *tabe lathi maron tara sirera upare:* "I kick on the head of such a person."

One can just imagine how much harassment Lord Nityananda received for Thakura Vrndavana to write statements like *raksasah kalim asritya* ["Demons, taking advantage of Kali-yuga, have taken birth in *brahmana* families"] and *sva-pakam iva nekseta* ["If a person born in a *brahmana* family is an *avaisnava,* a nondevotee, one should not see his face, exactly as one should not look upon the face of a *candala,* or dog-eater"] as he described the characteristics of Sri Caitanyadeva. Those people even leveled baseless accusations against Thakura Vrndavana. Even though Thakura Haridasa appeared in a *yavana* family, the Lord's devotees respected him as the spiritual master of the *brahmanas.* This is why Yadunandana Acarya, Ramananda Vasu, and others, who appeared in aristocratic families, did not hesitate to accept initiation from Haridasa. Advaita Acarya did not hesitate to offer Thakura Haridasa the *sraddha* plate or to accept Mahaprabhu's remnants with Haridasa in His own home in Santipura. When Haridasa left his body, Mahaprabhu Himself took him on His lap and danced in ecstasy, and then had all the devotees drink the water that had washed Haridasa's lotus feet. Those who do not have the eyes to see these dealings clear the path to hell for themselves by considering Vaisnavas to be non-*brahmanas* and belonging to a particular caste.

Pandita: Your words will remove many persons' superstitions and bring about unlimited benefit to the world of Vaisnavas.

Srila Prabhupada: Mahaprabhu's teachings can benefit the whole world because they are not ordinary teachings. Mahaprabhu's teachings contain no narrow sectarianism. His teachings can award the highest benefit to all living entities and bestow the supreme goal of life on all.

Pandita: I am greatly pleased and thrilled to see your immense learning and genius.

Srila Prabhupada: This is not our credit. Personally, we have no qualification. These are the instructions of our spiritual master. I simply repeat the words and teachings of eternal truth that have come down in disciplic succession from Krsna to Brahma to Narada to Vyasadeva to Su-kadeva to my spiritual master.

65

Conversation Four

Srda Prabhupada and Professor Dr. P. Johanns Friday, April 20, 1928

[This conversation was originally in English. The most senior professor at St. Xaviers College, Calcutta, and a religious instructor for the Roman Catholic Jesuit sect, Dr. P. Johanns, arrived at 1 Ultadingi Junction Road's Sri Gaudiya Matha to hear about Vaisnava dharma from Sri-la Prabhupada. A preceptor of religion, Dr. Johanns was a regular and attentive reader of the Harmonist. *He also mastered Sanskrit in order to study the philosophical works of the Indians. Sitting in the bookstore at the Gaudiya Matha, he listened to Srila Prabhupada's instructions while making faithful inquiry.]*

Professor: I regularly read the *Harmonist,* edited by you. Western philosophy is established only on a Western philosophical foundation. I have studied Sañkara, Ramanuja, Madhva, and Baladeva's philosophical doctrine.

Srila Prabhupada: Have you studied Baladeva's original?

Professor: No, I have read only the English translation of his commentary.

Srila Prabhupada: Unless one reads the original, one often fails to grasp the true purport. And especially, if we do not study these books with a Vaisnava *acarya,* we cannot understand their real meaning.

Professor: You are completely right. I have a great desire to study Sri Jiva Gosvami's texts. His philosophy is of a very high standard. I have tried to read some of them, but it is difficult to enter them. I saw an advertisement in the *Harmonist* that you are publishing Sri Jiva Gosvami's *Bhakti Sandarbha.* I have a great desire to get a copy of that.

Srila Prabhupada: There is no difference between Baladeva and Sri Jiva. Baladeva was Sri Jiva's follower, his disciple. Both of them explained the conclusion of *acintya-bhedabheda,* as was approved by Sri Caitanyadeva.

Professor: Sri Jiva's philosophical work is incomprehensible. It would be nice if I could receive some texts based on his philosophical conclusions written in simple language.

Srila Prabhupada: Thakura Bhaktivinoda - who founded the magazine *Sajjana-*

tosam, has written books that are easy and simple translations and explanations of Sri Jiva Gosvami's philosophical conclusions. By reading Thakura Bhaktivinoda's books you can have easy access to Sri Jiva Gosvami's entire *siddhanta*. But along with such study of Thakura Bhaktivinoda's books you must hear from a living source.

Professor: True. Without hearing from a living source, just by reading books, one cannot understand everything.

Srila Prabhupada: What to speak of not being able to understand everything, by not hearing from a living source one may understand the purport of the text upside down or backward.

[After saying this, Srila Prabhupada gave the professor a few of Bhak-tivinoda Thakura's English texts, such as Life and Precepts of Caitanya Mahaprabhu *and* Nama-bhajana.]

Professor: Thank you so much. You have honored me. I am very much interested in these subjects. If you permit me, I would like to meet and discuss these things with you from time to time.

Srila Prabhupada: Our only duty is to glorify Hari's topics. Those who are interested in it are our special friends.

Professor: Are there any texts composed by Caitanyadeva?

Srila Prabhupada: No, He did not write any books. But He spoke some verses. Among them, eight principal verses are renowned as *Sri Siksastaka*.

Professor: Yes, I have read the *Siksastaka* and its explanation in the *Harmonist*.

Srila Prabhupada: The *Siksastaka* describes the supreme glories of transcendental sound vibration. Sri Caitanyadeva said that transcendental sound is not ordinary sound born of the material sky; it is manifested from the spiritual sky. Therefore it can provide us with information about the spiritual sky - about the directly spiritual, variegated Supreme Brahman. About twenty-five years ago, I traveled by train from Ranaghat to Krish-nanagar with the leader of *bhakti* preaching in the present era and the founder of *Sajjana-tosam*, Thakura Bhaktivinoda. At that time, a Christian missionary preacher named Reverend Butter also boarded the train and joined us in our compartment. He too was

going to Krishnanagar. We had our chanting beads in our hands at the time and, turning to me, Reverend Butter asked who we were. I told him, “We are preachers of religion, like you. We preach the religion and teachings of Sri Caitanyadeva.” Reverend Butter asked, “Why, in the religion of Sri Caitanyadeva, is there prescription for uselessly chanting God’s name? In our religion, there is an instruction not to chant God’s name uselessly. And why is idolatry encouraged by Caitanyadeva?”

Professor: I too am glad to hear your answer on these points.

[Srila Prabhupada then gave Professor Johanns a copy of Sri Bhak-tivinoda Thakura’s Siksadasakamulam, *written in Sanskrit and published by the Gaudiya Matha.]*

Srila Prabhupada: Please read this book. In it you will find Sri Cai-tanyadeva’s teachings beautifully summarized. Sri Bhaktivinoda Thakura has written all his books under the shelter of Srila Jiva Gosvami’s scriptural conclusions. All his books are written as supplements to the books of Srila Jiva and Sri Baladeva. We are also trying to follow in Sri Jiva’s footsteps in our present endeavors.

Professor: In your philosophy, you firmly accept the idea of complete surrender to the Supreme Lord. I don’t think such deep discussions on surrender to God are found anywhere else. I have been very happy to read the English translation of *Saranagati* in the *Harmonist.*

Srila Prabhupada: Srila Rupa Gosvami, who was one of Sri Cait-anyadeva’s dearmost associates. It was Sri Rupa in whom Sri Caitanyade-va invested all His potencies. Rupa Gosvami wrote about the six kinds of *saranagati* in his book the *Bhakti-rasamrta-sindhu,* which is a book about the science of devotional service. The analysis of devotional service found in that book is unique.

[Srila Prabhupada then presented Professor Johanns with a copy of Srila Bhaktivinoda Thakura’s Tattva-sutra.]

Srila Prabhupada: This book describes Vaisnava dharma in code form. As the purport of the *Vedas* is summarized in the *Brahma-sutra,* so the conclusion and purport of *Srimad-Bhagavatam* is summarized in the *Tattva-sutra. Srimad-Bhagavatam* is the natural commentary on *Vedanta.* Unless one studies *Srimad-Bhagavatam* under a Vaisnava *acarya* who is following the principles of the *Bhagavata,* one cannot understand the real purport of the *Brahma-sutra,* because

Srimad-Bhagavatam is the natural commentary on the *Brahma-sutra.*

All of Sri Jiva Gosvami's books are based on *Srimad-Bhagavatam,* as are the books of the other Gosvamis. *Srimad-Bhagavatam* is the original commentary on the *Vedanta-sutra* - Sri Jiva Gosvami, especially, disclosed this. Sankara's commentary is foreign to the *Bhagavatam,* and since the *Bhagavatam* is a commentary written by the same author who wrote the *Sutras,* it is the only real commentary. We can only get the real purport of the *Vedanta* from *Srimad-Bhagavatam.* Although *Srimad-Bhagavatam* includes many histories and incidents, it is the best and only philosophical book in the world.

Professor: When you say *bhagavata,* are you talking about the *Caitanya-bhagavata?*

Srila Prabhupada: The *Caitanya-bhagavata* is a different book. I am talking about *Srimad-Bhagavatam.* It has been translated into French. There is only a partial translation of it in English.

Professor: I have read a portion of *Srimad Bhagavatam* in French.

Srila Prabhupada: The *Caitanya-bhagavata* that you have just mentioned is currently being translated into English, and some portions of it have already been published in the *Harmonist.*

Professor: Yes, I have seen that. It is a wonderful translation. I always read it with full attention. I need a copy of the *Caitanya-bhagavata.*

Srila Prabhupada: The original edition of our *Caitanya-bhagavata* has been completed. Now, we will publish a new edition with elaborate commentary. Once it is published, you can have one.

Professor: Kindly explain Sri Caitanyadeva's philosophy in brief.

Srila Prabhupada: We find a brief description of Sri Caitanyadeva's philosophy in an ancient verse like this one:

aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam ramya kacid upasana vraja-vadhu-vargena ya kalpita

srimad-bhagavatam pramanam amalam prema pum-artho mahan sri-caitanya-

mahaprabhor matam idam tatradarah naparah

"God is fully manifest only as Sri Krsna. Sri Krsna manifests in one of three aspects before His respectively qualified devotees. Each of these three features is complete and perfect. They are not partial or incomplete manifestations of Krsna like Paramatma or Brahman. These three complete features manifest as perfect, more perfect, and most perfect and show Themselves in Dvaraka, Mathura, and Vrndavana. In Dvaraka, Sri Krsna is perfect; in Mathura, He is more perfect; and in Vraja He is most perfect."

We live on earth, which is one planet in the fourteen worlds. The fourteen worlds consist of seven lower planetary systems and seven upper planetary systems. Of the seven upper planets, the earth is the first. The Bhu, Bhuvah, and Svar areas of planets are where pious but materially attached householders live for enjoyment. Above these three are the Ma-har, Jana, Tapa, and Satya planets, destinations for those who have given up household life. Among those renunciants, the Upakurvanas, or those who reside in the guru's *asrama* for a fixed period of time and then return home after offering their guru his due *daksina* go to Maharloka. Naisthika *brahmacaris,* who live in the *gurukula* throughout their lives, practicing strict celibacy, attain Janaloka. Vanaprasthis go to Tapaloka and *sannyasis* to Satyaloka.

However, those who are devotees of the Supreme Lord, who have no sinful desire to enjoy life in this world or to merge into the impersonal Brahman, attain the rare Vaikuntha-loka.

Above Vaikuntha is Dvaraka, above Dvaraka is Mathura, and above Mathura is Goloka-Vrndavana. These spiritual abodes are manifest by the *sandhini-sakti,* or the supporting aspect of the Supreme Lord's internal potency. All the abodes in the spiritual sky exist in this material world. There is nothing in the material world that does not already exist in the spiritual world.

The manifestation of Vrndavana's *aprakrta* pastimes is Goloka. As a lotus remains in the lake without being touched by the water, so Goloka exists in this world without coming in contact with matter. Those whose hearts are not inclined to the Lord's service cannot understand the transcendental nature of the Lord's abodes descended into the material world. Ayodhya, Dvaraka, Sri Purusottama Ksetra - these are all different regions of Vaikuntha.

The happiness experienced in Ayodhya is superior to the happiness experienced in Vaikuntha, and the happiness experienced in Dvaraka is superior to that experienced in Ayodhya. But the happiness relished by the inhabitants of Goloka is the crest jewel of all happinesses. This gradation is based on the variety of *rasas* available in each place. Even the distress in Goloka dances on the heads of all other happiness, and the lamentation there, too, repeatedly dances on the heads of all other forms of happiness. Happiness, distress, lamentation, and other feelings in Goloka simply nourish one's supreme bliss.

Sri Caitanyadeva demonstrated the supremacy of rendering service to the Lord of Vrndavana or Gokula. The Supreme Personality of Godhead Sri Krsna is the fountainhead of all Visnu *tattvas,* Visnu incarnations. That same Krsna manifests as the Lord of Dvaraka, Mathura, and Gokula. Sri Caitanyadeva spoke of Krsna, the Lord of Gokula. All five principal *rasas* are present in that Krsna; He is Himself the ocean of transcendental mellows.

Professor: Could you define *rasa?*

Srila Prabhupada: Sri Rupa Gosvami gives us a definition for *rasa* in his *Bhakti-rasamrta-sindhu.* The *rasa* we are discussing is not mundane *rasa.* Mundane *rasa* is the perverted, abominable, and incomplete reflection of spiritual, transcendental *rasa.* His definition of *rasa* is as follows [as quoted in *Sri Caitanya-caritamrta, Adi* 10.58]:

vyatitya bhavana-vartma yas camatkara-bhara-bhuh hfdi sattvojjvale badham svadate sa raso matah

"That which is beyond imagination, heavy with wonder, and relished in a heart shining with goodness is known as *rasa."*

This *rasa* has two *alambanas,* or supports: *asraya-alambana,* or the support of shelter; and *visaya-alambana* or the support of the object. He who is the recipient of *rati* is called the *visaya-alambana,* and the one who is the shelter of that *rati* - the one in whom the *rati* lives - is the *asraya-alambana.* In the material world, there are many *visayas* and *asrayas,* but in our original source, there is only one object of service without a second, one *visaya,* and He is none other than Sri Krsna. All others are His servants. Among His subordinates Krsna is neutral to some, the master of others, the friend of some, the son of some, and for some He is the beloved.

Spiritual objects, such as the land of Vrndavana, the Yamuna, the *kadamba* trees, the forests on the banks of the Yamuna, and Krsna's flute, cows, stick, and horn are almost unconscious and are the shelter of *san-ta-rasa*. Krsna is the Lord and master of His subordinates, such as Raktaka, Patraka, Madhukantha, and other boys, and they are His eternal servants. Sri Krsna is friends with the cowherd boys. In Vraja, Sridama, Sudama, Vasudama, and others are His dear friends.

The manifestation of Godhead is of two kinds: *aisvarya* (opulence) and *madhurya* (sweetness). The appearance of supreme opulence, disregarding His pastimes in human form, is called *aisvarya*. For example, Sri Krsna displayed His four-armed form to His father Vasudeva and mother Devaki, and He showed His mystic opulence to Arjuna. These are His opulent manifestations. If in the manifestation of supreme opulence or otherwise, His pastimes in a human form are not transgressed, then we call that *madhurya*. For example, when Sri Krsna was killing Putana, He appeared with the tendency of a human child, sucking Yasoda's breast. Although Yasoda could not bind Krsna with a long rope, He still appeared to be afraid of His mother. During His childhood pastimes He felled the giant handcart with a kick of His small foot. Even though Sri Krsna's supreme opulence was on display in each of these pastimes, it did not cover His humanlike activities.

Moreover, although Sri Krsna is full of all opulence, sometimes He conceals it and acts like any ordinary human boy. His stealing of yogurt and milk are examples of this. Although all the scriptures praise Sri Krsna as the Supreme Lord, Yasomati treats Him like her own child. Nanda and Yasoda consider Sri Krsna, who is the maintainer of all other universal maintainers, a dependent child. His friends enjoy various sports with Him by climbing on His shoulder with great affection. The damsels of Vraja consider Sri Krsna their lover even though they see the demigods offering Him respects. Everything is full and perfect only in Sri Krsna's character. He is the origin of all.

The perverted reflection of this supremely relishable original reality is the temporary, abominable, mundane *rasa*. We cannot attribute any abomination to Sri Krsna. Sri Krsna's pastimes with the *gopis* of Vrndavana are not a product of this material kingdom. We cannot realize His pastimes as long as our intellilgence is absorbed in even a tinge of matter.

Professor: This is extremely difficult subject matter. It requires special attention.

Srila Prabhupada: Not understanding the purport of Krsna’s pastimes, some Westerners think them obscene, and so try to convert the obscenity into decency by calling His pastimes fairytales. But their attempt both fails and is of no use. Krsna’s character gives a deathblow to knowledge derived from the senses. Absorption in so-called, mundane morality is a stumbling block for those who wish to attain Krsna’s lotus feet. Krsna is fully independent, self-willed, and self-manifest. There can be no indecency in Him. Everything about Him is decent and supremely beautiful. The determination of what is decent and what is indecent can only be applied to the living entities under His control. But Krsna is the all-powerful, absolute, transcendental Personality of Godhead.

Professor: The way you have described Krsna and Vrndavana - your idea is very good.

Srila Prabhupada: I am not offering some idea but fact, reality. This is not something available in discussions on ordinary poetry or mundane literature - after all, ultimately, all types of poetry and literature emanate from Sri Krsna’s toenail. Vrndavana is the abode of all transcendental poetry and literature. Worldly people are overwhelmed, astonished, and spellbound when they discuss even a small branch of mundane poetry or literature, but what is available in the world is but an incomplete, partial, limited, perverted reflection of the complete and unlimited variety available in the realm of transcendental literature.

Professor: Kindly say something about how best to worship Krsna.

Srila Prabhupada: The worship performed by the damsels of Vraja is the best form of Krsna worship. You have heard that Krsna is absolute and supremely independent. The omniscient Lord, the absolute energetic, possesses complete *saktis.* That energy works in three ways: (1) it gives Krsna pleasure, (2) it enables Krsna to dominate and enjoy, and (3) it supports and maintains everything in existence. The names of these potencies are *hladim, samvit,* and *sandhim,* respectively. All the objects meant for Krsna’s enjoyment are manifestations of His *sandhim* potency; the *sandhim* potency serves Krsna by manifesting all the ingredients for Krsna’s enjoyment, such as His abode, the forms of His devotees, the places of His pastimes, and all spiritual opulence.

The *samvit* potency serves Krsna by helping Him realize His position as the supreme doer, the only enjoyer of bliss, and the supreme Absolute Truth without a second.

The *hladim* potency manifests Herself in a variety of forms to increase Krsna's pleasure and to allow Him to enjoy various transcendental *rasas* in newer and newer ways. The *hladim-sakti* takes the form of the damsels of Vraja, who are the bodily expansions of Sri Radha, who is Herself the embodiment of love for Krsna. Sri Radhika enchants Krsna; She is the original shelter *(asraya)* of all His supernatural power. When the *hladim-sakti* takes the form of Sri Radha with Sri Krsna, together They become the Divine Couple. Although appearing as two - the enjoyer and the enjoyed - They are one. Mahaprabhu has come to teach us how to perform devotional service by subordinating ourselves to Srimati Radhika.

Professor: This is very high philosophical truth.

Srila Prabhupada: This is not just one of many worldly philosophies, so in that sense, it cannot be compared to any of them by saying it is superior and they inferior. It is a unique, transcendental, philosophical truth. In his *Sat Sandarbha,* Srila Jiva Gosvami defines *adhoksaja* like this: The Godhead, Krsna, is He who has reserved the absolute right to not expose Himself to mundane human senses. *Adhoksaja* refers to that which cannot be measured by one's material senses. When that transcendental knowledge reveals itself to our service-inclined senses, only then will we realize it; otherwise, even the best students in the world cannot even partially know the science of Krsna. That science cannot be learned through *sadhana,* by the best forms of intelligence, or the best powers of deliberation.

Despite this, many people rush to discuss it with an enjoying spirit, considering it a mundane philosophy or text. The Absolute Truth is never revealed to such people. We cannot measure objects of the fourth or fifth dimension with our present material sense devises. Being unable to do so, we often heave a sigh of relief with phrases like "To the infinity." Vai-kuntha, or the transcendental object, is of the fourth dimension. Because we are unable to perceive Him, we want to turn Him into something "impersonal." But the transcendental Absolute Truth is never impersonal.

Professor: Yes, yes! *(with great joy).* This is a wonderful consideration.

Srila Prabhupada: The more the transcendental Absolute Truth reveals Himself by concealing His transcendental qualities, the more He is considered impersonal, formless, and so on. Thinking like this is just another kind of

idolatry. We should know that the transcendental Absolute Truth is supremely independent. He is not something invented by human knowledge or intelligence. An idol is some form of God that we have invented or imagined. Whatever the living entities deem “personal,” “impersonal,” or “formless” by the power of their imagination is all idolatry. The transcendental personality, Sri Krsna, or the Supreme Brahman, is neither “personal” nor “impersonal”; neither “with form” or “formless.”

We will never be able to approach the transcendental Absolute Truth with a challenging attitude. Such an attitude is called argumentation. Instead, we have to submit humbly before the Lord. Godhead Himself will take the initiative. Thousands of attempts on our part will never lead to Him. Whatever we can measure with our senses, we can use to consider and conclude things like “This is not it.” Or we can ascertain a thing’s limits - what is incomplete and partial, for example. When some people say, “God has a form,” or “God is formless,” or “At first God has a form, but ultimately, He is formless,” they confuse the transcendental object with material time, place, and person. We can never master the transcendental Personality of Godhead at any time. We cannot think that what we can see - visible time, place, and person - has anything to do with the supreme spirit, the Supreme Lord.

So the knowledge we gather with our senses is the main impediment on the path of God realization. This is why Srrla Jrva Gosvamrpada said that “He is God by whom all sensory knowledge is refuted.” Lord Cait-anya’s real followers never encourage idolatry of any kind, be it gross or subtle. They do not try to realize the transcendental Absolute Truth with man-made theories or philosophies shaped by the imagination.

Professor: What kind of philosophical method do the followers of Caitanya adhere to?

Srila Prabhupada: Although there are innumerable philosophical ways of thought in this world, they can be divided into two classes: developed through aural reception or developed through empiricism (personal experience). Many persons present themselves as followers of what they have heard through the disciplic succession, although they actually accept the empirical path. Mahaprabhu called these persons unauthorized, pseudo adherents to learning through the disciplic succession. When Cait-anyadeva had a philosophical discussion with the Vedantist Sarvabhauma Bhattacarya, He proved the

Mayavadrs to be such pseudo followers of the disciplic succession, or covered atheists. He says (in *Caitanya-caritamrta, Madhya* 6.168):

veda na maniya bauddha haya ta ' nastika vedasraya nastikya-vada bauddhake adhika

“The Buddhists do not recognize the authority of the *Vedas;* therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Mayavada philosophy are certainly more dangerous than the Buddhists.”

One cannot gain transcendental knowledge through the empirical process. Just as the river Ganges descends from the Himalayas through the hole shaped like a cow’s mouth called Gomukhi, so the flow of transcendental knowledge about the Absolute Truth must pass through the mouth of the *acarya*. The *acarya* is God’s messenger. He brings us news of the transcendental world. His words may sound like the ordinary words of this mortal world. The empiricist’s eyes, nose, tongue, and skin cannot approve them. News of Vaikuntha, as it comes from the spiritual master’s mouth, can be received only through the ears. We lack spiritual qualification at the present, and therefore our other four senses do not yet have the capacity to grasp transcendental experience. This is not so different from the ordinary news of the world; news of Calcutta must be heard from a person who has experience of Calcutta. Instead of challenging such an experienced person, we will have to hear from him submissively if we wish to understand what Calcutta is like.

However, an honest tendency to inquire with an unhypocritical spirit is not evil the way the ego-driven challenging spirit is. Proper inquiry reveals a thirst for hearing. That is why it is written in our scripture that the spiritual master should be given at least one year to assess whether or not an aspiring disciple has approached with a challenging attitude or is genuinely wanting to take shelter of him. One has to approach a spiritual master and hear from him submissively, not debate with or challenge him. We should be careful about our intentions when asking questions. Honest inquiry with a desire to hear from an experienced *acarya* is called the descending path; the path adopted by empiricists is called the ascending path.

Those who adhere to the ascending path of empiricism approach teachers highly experienced in material science, and if needed, they invite those teachers to

debate with them. This is a dangerous approach in which people with thirty years of experience try to defeat people with fifty years of experience, and long experience is completely useless in the face of new scientific discoveries. Likewise, 20,000-year-old civilizations prove backward in the face of 10,000-year-old civilizations. But the empirical process, which is based on the experience gathered with the material senses, can never actually provide one with complete knowledge.

Therefore, Caitanyadeva's devotees do not think the experimental process to be of much value. Apart from those who actually study material science, everyone is more or less forced to accept and respect the empirical path and what its adherents say is true. But if we want to know the Absolute Truth, we should not maintain the challenging attitude of a chemist or a physicist. Rather, we should humbly and patiently hear with service-inclined ears the transcendental message spoken to us by the *acarya*. And do not try to adjust transcendental philosophical truth to agree with the philosophical truths of horses and asses, and do not introduce mundane truth into transcendental truth. If we follow such an ascending process, Sri Cai-tanya's unadulterated philosophical truth will not manifest in our hearts.

While preaching the truth, Sri Caitanyadeva debated with many so-called philosophers and used His weapon of spotless authorized philosophy to smash into pieces all the unauthorized philosophies they presented based on their empirical knowledge. Hearing with attention and patience from the fully devoted followers of Caitanya, we will be supremely benefited and astonished to see in the character of Sri Caitanya a complete spiritual synthesis and a wonderful solution to all problems.

Professor: I have a strong desire to hear about Caitanyadeva from you. If you kindly instruct me in this matter when you have time, I will be very glad and grateful.

Srila Prabhupada: We have no other business than to give these teachings. We are always ready to serve you. You are a professor of philosophy; therefore you also need to hear proper, and authorized philosophy. All mundane philosophies are unauthorized, wrong, and are an impediment to God realization. Unless unauthorized philosophies are refuted with authorized philosophy, no one can realize God.

Professor: Yes, what you say is totally correct.

Srila Prabhupada: I will read you an article that was written by Srila Bhaktivinoda Thakura. Please hear it carefully. This explains briefly but beautifully the Vaisnava philosophy. *[Srila Prabhupada reads the article "To love God." This article was later published in the* Harmonist, *in April* 1928.]

To Love God

(Srila Bhaktivtnoda Thakura)

It was Christ Jesus who first said “Love God with all thy *heart,* with all thy *mind,* with all thy *soul,* and with all thy *strength,* and love man as thy brother.” This is an Absolute Truth indeed; but different men put different interpretations to this noble expression. The expressions of all great men are nice but somewhat mysterious - when understood they bring the truth nearest to heart; otherwise, they remain mere *letters* that “kill.” The reason of the mystery is that men, advanced in their inward approach to the Deity, are in the habit of receiving revelations, which are but mysteries to those that are behind them. The stages of progress are very much the same as the circles of spiritualism, which, though not true themselves, explain a great deal about the gradual development of the soul.

We have understood some spiritualists to maintain that matter, when sublimated, converts itself to spirit. This theory is indeed against any inward conviction. Matter is matter, and spirit is spirit; one of them cannot form the other. Spirit is certainly of superior existence; though we cannot fully understand in our present state of material imprisonment what relation spirit bears, exactly, to matter, space, and time. Metaphysics apart, we decide that the human soul rises higher and higher and can understand things of which we have no idea at present. Subject to this important rule, Christ Jesus of Nazareth received and uttered these words quoted above.

To readers who are a little above the scale of ordinary men, these expressions of Jesus teach that man should love God with all his *heart* (meaning the affections of the heart perceivable in all children, as opposed to hate), with all his *mind* (meaning the intellect which *knows,* as opposed to igo-rance of good things), with all his *soul,* (meaning the principle of the human constitution which worships the Almighty and feels its own immortality), and with all its *strength* (meaning all active work). To the inspired, however, more things and better and more sublime meanings appear beneath these holy words of the inspired Jesus. He teaches man to *love* God and not to *know, infer, hate,* or *think* of God. He tells us that man in his absolute state is not the intellect or the body but is the pure soul itself.

The essence of the soul is wisdom, and its action is love absolute. The absolute

condition of man is his absolute relation to the Deity in pure love. Love then alone is the religion of the soul and consequently of the whole man. The pupil asks here “What have I to do with the heart? My heart loves to see the “sun smile, to eat the sweetest dishes, and to see a dance.” Jesus profoundly replies, “Yes, you must love God with all thy *heart*. Your heart now runs to things other than God, but you must, as you train a bad horse, make your feelings run to loving God.” This is one of the four principles of worship, or what is known in Vaisnava literature as *santa-rasa.*

Then the pupil says, “My Lord, the intellect takes me elsewhere from God, i.e., it wants to take me to *Positivism.* Please instruct me what am I to do.”

“Yes,” replies Jesus, “you must love god with all your *mind*, i.e., when you perceive, conceive, remember, imagine, and reason, you must not allow yourself to be a dry thinker but must love. Love alone can soften the dryness of the intellect. You must develop the intellect on all good and holy things by means of the love of truth, spiritual beauty, and harmony.” This is the second phase of Vaisnava development, which passes by the name of *dasya-rasa.*

The pupil then inquires whether the development of the affections and the intellect is quite enough for him. Then says the Lord, “You must love God with thy *soul* also, i.e., you must perceive yourself in spiritual communication with the Deity and receive holy revelations in your sublimest hours of worship.” This is called the *sakhya-rasa* of the Vaisnavas

- the soul approaching the Deity in holy and fearless service.

The disciple apprehends that he will be lost in such a position and will be unable to act. Then the Saviour tells us these words: “You must love God with all thy *strength*, or will - you are wrong to conclude that you will lose your active existence

- you will get it the more. Work for God and to God, proceeding from no self-interested views but from a holy free will (which is alone the strength of man), and identifying itself with pure love, it will fully engross your attention.” This description is of *bhakti* in general.

Then Jesus proceeds to tell us, “You must love man as thy brother.” From this is inferred the fourth phase of love, which is a feeling that all men are brothers and God is their common Father. This is *vatsalya-rasa* in its first stage of

development.

Bhakti (love) is thus perceived in the very first development of the man in the shape of *heart*, then in the shape of *mind*, then in the shape of *soul*, and lastly in the shape of *will*. These shapes do not destroy each other but beautifully harmonize themselves into a pure construction of what we call the spiritual man, or the *Ekanta* of Vaisnava literature.

But there is another, more sublime, truth behind this fact, which is revealed to a few who are prepared for it. We mean the spiritual conversion of the soul into a woman. It is in that sublime and lofty state that the soul can taste the sweetness of an indissoluble marriage with the God of love. The fifth, or the highest, stage of Vaisnava development is this, which we call *madhurya-rasa*, and on this alone the most beautiful portion of the Vaisnava literature so ably expiates. This phase of human life, mysterious as it is, is not attainable by all, nay, we should say, by any but "God's own." It is so very beyond the reach of common men that the rationalists and even the ordinary theists cannot understand it, nay, they go as far as to sneer at it as something unnatural.

O God! Reveal Thy most valuable truths to all so that Your own may not be numbered with the fanatics and the crazed and that the whole of mankind may be admitted as "Your own."

Professor: Simply wonderful! Kindly publish this article in the *Harmonist* magazine.

Srila Prabhupada: Once, I met Reverend Ridley De. After he quietly listened to my lecture for two or three hours, he said, "Since you are saying things that are so similar to Christianity, why don't you declare yourself a Christian?" To this I said, "Christianity is only a partial representation of - or a step on the ladder of - Vaisnava dharma. Apart from that, we have more, which supplements what Christianity teaches. Things that have not been said in Christianity because qualification is there in a fuller extent in Vaisnavism. Vaisnava dharma is the only supreme religion for all living entities. The other religious systems are either stages of Vaisnavism or perversions of it. To the degree that they are stages, they can be accepted for particular classes of people; if they are perversions, they should be rejected.

Christ is an empowered incarnation *(saktyavesa-avatara)* of a portion of

Krsnacandra’s plenary portion, Lord Visnu. Considering the capability and qualification of particular countries or societies, and in order to benefit them, Lord Visnu, invested a portion of His energy in an exalted living being and sent him to them as the Son of God. Christ, therefore, did not have the qualification to reveal the highest transcendental mellows of ecstatic love - the complete sweetness of the supreme Absolute Truth Krsnacan-dra’s transcendental pastimes, which only Krsnacandra Himself, who is the ocean of all transcendental mellows, can distribute in the world. Even those who live in the first of the two-storied Vaikuntha cannot understand Krsnacandra’s sweetness. In Vaikuntha there are only two and half *rasas, santa, dasya,* and some portion of *sakhya* in awe and reverence. *Kandhe cade kandhe cadaya kare krida rana (Sri Caitanya-caritamrta, Madhya* 19.223): Krsna climbs on the shoulders of His friends, carries His cowherd friends on His own shoulders, and enjoys sporting activities. This kind of friendship with love and affection does not exist anywhere but Goloka Vrndavana. It is not even present in Vaikuntha. In Vaikuntha one has to stand before the Lord with respect, awe, and reverence. Ramanuja could not realize the sweetness of *sakhya-rasa* played out with love and affection. He could not understand *vatsalya-rasa* or *madhurya-rasa.* It is true that a small portion of *dasya-rasa, sakhya-rasa,* and *vatsalya-rasa,* each mixed with opulence, touched the hearts of Christ’s true devotees, but *rasas* mixed with pure love and affection, or *madhurya-rasa,* shine brightly only in Vraja-dhama.

The moonlike personality of Navadvipa, the son of Sacidevi, distributed that sweet, confidential *rasa.* Although Ramanuja thought *sakhya-, vatsalya-,* and *madhurya-rasa* mixed with love and affection were detrimental to the proper execution of service to God, we say something different: until the thorns of awe and reverence, or *aisvarya,* are removed, one cannot serve God properly. This is because this material world is the perverted reflection of the transcendental spiritual world. What is faultless and unlimitedly variegated in Vaikuntha, where the living entities are all situated in their constitutional position is, in this material world, faulty, limited in scope, temporary - only a perverted reflection.

In this perverted reflection of a world, we find both the shelters [asrayas] and objects of affection [viyayas] in the five *rasas,* or relationships, *santa, dasya, sakhya, vatsalya,* and *madhurya*. Had the shelter and object of these five *rasas* not existed in the two-storied Vaikuntha, they would not exist in this world. The only difference between the shelters and objects in this world and those in the spiritual world is that in the spiritual world they are faultless, complete, eternal,

and situated in their original constitutional position. In the perverted world, everything is the opposite, so here they are faulty, incomplete, temporary, and perverted. In this world, the *jivas* play out innumerable scenes in which they lord it over material nature. In the transcendental abode, even though the real object is one without a second, He manifests Himself through His inconceivable power as innumerable objects of service according to the service desires of His servants. Whatever is extremely abominable here is most relishable there.

Sri Caitanyadeva distributed those highest, most relishable, transcendental mellows to fortunate souls. No one but Sri Caitanyadeva could have revealed this highest spiritual *rasa*, because this *rasa* is Krsna's personal asset. No one but Him has the right to distribute it.

There is another difference between Christianity and *sanatana-dhar-ma*. We followers of *sanatana-dharma* do not believe in the theory of the *jivas* having only one life. The Christians say, "If people do not accept the idea that they live only one life, then they will not become attached to God." But in the East, other than the atheist Carvaka, everyone accepts the idea of reincarnation. Even sects like the Buddhism and Jainism accept the idea that *jivas* are reborn.

There is a religion in the West called "pessimism," which is similar to Buddhism and Jainism. The only difference between pessimism and the other two is this belief in reincarnation. Although both Western pessimism and Indian Buddhism and Jainism accept the concept of the soul's complete disengagement from matter, pessimism preaches the theory of complete disengagement from matter based on the theory that we live only one life, whereas Buddhism and Jainism preach the same ideas with the understanding that we reincarnate. Persons like Schopenhauer and Hert-man are proponents of the theory of disengagement from matter based on the single-life theory. The Buddhists say that after cultivating compassion, renunciation, and other qualities over many lifetimes, Sakyasimha first attained the platform of Bodhisattva and then ultimately became a Buddha, or enlightened one. The Jains say that after practicing honesty, compassion, renunciation, and other such qualities for many, many births, the living entities gradually advance to the positions of Narada, Mahadeva, Vasudeva, Paravasudeva, Cakravarti, and ultimately, they attain complete emancipation.

Those who do not accept the concept of reincarnation have to concoct things. Lord Sri Krsna says in the *Bhagavad-gita* (2.22):

vasamsi jirnani yatha vihaya navani grhnati naro 'parani tatha sarirani vihaya jirnany anyani samyati navani dehi

"As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones."

And, in texts 4.5-6:

bahuni me vyatitani janmani tava carjuna tany aham veda sarvani na tvam vettha parantapa ajo 'pi sann avyayatma bhutanam isvaro 'pi san prakrtim svam adhisthaya sambhavamy atma-mayaya

"Many, many births both you and I have passed. I can remember all of them, but you cannot, O subduer of the enemy! Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all living entities, by My internal energy I still appear in every millennium in My original transcendental form."

The living entity takes birth in this world under the control of the Supreme Lord's illusory energy. As a result, he cannot remember his past life. The living entity takes birth supported by the subtle body, which he has developed according to his karma. By contrast, the Supreme Lord's appearance in different forms depends completely on His independent will. Unlike the *jivas,* His pure spiritual body is not covered by gross and subtle bodies. Instead, He effortlessly manifests in this world His eternal, transcendental Vaikuntha form. If one were to argue, "How can spiritual truth manifest in the material world?" we would answer, 'The Supreme Lord's potency is inconceivable and beyond all material thought. Therefore, we cannot use material reasoning to understand what can be accomplished by spiritual truth. We should simply accept the fact that the Supreme Lord, who possesses inconceivable power, is not subject to material rules and regulations. If He wishes, He can easily manifest all spiritual truth in the material world in pure form, or He can transform all of matter into spirit. There is not even a tinge of doubt that the Saccidananda form of the Supreme Lord is beyond the jurisdiction of matter, and although He appears in the material world, He is absolutely pure. It's true, that *maya,* by which the living entity becomes bewildered, is also the Supreme Lord's energy, but when we speak of the Lord's energy, we are referring to His spiritual energy. The Lord's energy is one, but to the Lord, it is spiritual energy, and to those who are bound by their karma, it appears to be material energy.

Professor: What is Vaikuntha, actually?

Srila Prabhupada: Vaikuntha is the place where there is no anxiety, no room for measuring things with our senses. Vaikuntha is two-storied. In the first story, the Supreme Lord is present as the supremely opulent personality. Above that, in the second story, despite the Lord being fully opulent, He covers His opulence with the power of His sweetness by His inconceivable potency and eternally manifests as the most nectarean personality, the ocean of all transcendental mellows.

Vaikuntha is not a limited place like heaven, nor is there any fault there, nor is it a place of enjoyment for demigods. After going to heaven by the strength of our pious deeds, we will again husk paddy - that is, we will enjoy life in the company of a wife, children, and so on, just as we do here. This is not the Vaisnava's idea of Vaikuntha, where Krsna is the only Lord and enjoyer, and all others are eternally engaged in His various services. According to the Vaisnavas, that mundane, demigod heaven is as illusory as imaginary flowers in the sky *(tridasapura akasa puspayate).*

We are all servants of God; God is the only object of service. We follow the philosophy of simultaneous oneness with and difference from God. We will choose to become one with God and thus abolish our spiritual existence. We will choose to place obstacles in the way of living our eternal spiritual propensity. We will choose to commit spiritual suicide or become intoxicated by worldly happiness and prosperity, or to enjoy life in the heavenly planets along with relatives. All these are against the nature of the spirit. We Vaisnavas do not have any such desire. We are associated counterparts of the Supreme Lord. The present-day thoughtful persons are averse to hearing scriptural conclusions, and they think the path of argumentation is more valuable. They are suitably rewarded or punished by their very argumentation. But we accept the path of descending knowledge. The Supreme Lord and His devotees bring us the news of Vaikuntha by mercifully descending into this world. The Vaisnavas are not *karma-kandis* (material elevationists) or *jnana-kandis* (salvationists); they are neither *acidvadis, acinmatravadis,* nor *cinmatravadis.* Instead, they are *cid-vilasavadis.*

Professor: What are those philosophies - *acidvada, acinmatravada, cinmatravada,* and *cid-vilasavada*?

Srila Prabhupada: *Acidvada* means materialism: we will become the Indra of heaven, enjoy sense gratification in this world, eat ghee even if we have to borrow money as Carvaka suggests with no need to repay the debt later, make all arrangements for a comfortable stay in this world, earn, maintain good health in order to better enjoy life, use our canine teeth for eating fish and meat, become intoxicated by sex, etc.

On seeing that *acidvada*, or materialism, has limits and that our enjoyment of it is temporary and accompanied by various inevitable miseries, which we blame on the nature of consciousness, or existence, we try to destroy consciousness forever. This is called *acinmatravada*. If existence itself is the source of distress, then it is better to stop this state of existence all together. Sakyasimha, the atheist Kapila, and others propound this philosophy. And to try to destroy the very existence of the minute spirit soul by becoming one with Brahman is called *cinmatravada*. Sahkaracarya and, before him, Dattatreya, preached this philosophy.

Cidvilasa-vaicitrya is the minute *jivas*, who are parts and parcels of the Supreme Conscious, remaining attracted to the superconscious, and exhibiting their attraction and attachment for the Supreme Conscious through their variegated spiritual service desires. According to this philosophy, the soul eternally enjoys pastimes with the Supersoul in the most sublime way. In this, there is no sin or offense; the souls are not covered, as they are in *acidvada*. Nor are the soul or Supersoul denied, as they are in *cinmatravada*. Nor is there spiritual suicide, as in *cinmatravada*. Here, there is complete and perfect development, beauty and meeting, between the soul and the Supersoul.

Professor: You have spoken some highly philosophical truths. I will need a lot of time to realize all that you have said.

Srila Prabhupada: You will not only require a lot of time, but you will have to hear these discussions again and again from the mouth of genuine, realized persons. Some days ago, Mr. Chapman (the librarian of the Imperial Library of Calcutta) came to the Gaudiya Matha and listened to Sri Caitanyadeva's philosophical conclusions for two or three hours. As he was leaving he said, "This philosophical truth is so incomprehensible that even a learned, experienced, wise person like me is unable to enter into it." Therefore, unless one hears it repeatedly with a heart inclined to service, it is impossible to understand this subject matter, because it is not an ordinary topic. That is why

Sri Caitanyadeva instructed us to hear and chant the topics of the Supreme Lord with “humility like that of a blade of grass” and “tolerance like that of a tree.”

We have a desire to preach about Sri Caitanyadeva’s compassion in the Western countries, but we don’t know how much it will be appreciated there.

Professor: I hope all the gentlemen of the Western world will respectfully accept your words. I am particularly happy to hear these discussions about Caitanya’s philosophy from you.

Srila Prabhupada: Have you ever been to Rome? We will also go there sometime.

Professor: No, personally I have not gone there as yet, but that is the place of our preceptor. If you go there, you will certainly be warmly welcomed. I have a lot of contacts there. When Dr. Ravindranatha Thakura went to London, it seems he did not mix much with our Roman Catholic sect.

Srila Prabhupada: I met Ravibabu just the other day. I told him, “If we distribute a portion of the treasure Sri Caitanyadeva bestowed on us in the Western countries, then the thoughtful among them will accept it with great appreciation and start to consider it. Such unadulterated *katha* has not been preached in the Western countries as yet.” At first, Ravibabu thought that the perverted sentiments found in the books of the Buddhists and the mundane *sahajiyas*, which are presently passing in society as Vaisnava literature composed by Candidasa and Vidyapati, are the ultimate conclusion of Vaisnava dharma. But I told him that we will preach in the West the transcendental, ecstatic, topmost philosophical truth as propagated by Sri Caitanyadeva.

Professor: You should preach this highly philosophical spiritual truth in London.

Srila Prabhupada: If God wishes, it will be done for sure. Caitanya-deva and His living devotees desire to wake up the entire world. In His religion, there is no function of matter in the form of material enjoyment based on sense gratification. Taking advantage of His religion, those functions of matter that have come into existence - Sri Caitanyadeva has no connection with them. Let the people of the whole world worship Cait-anyadeva with their spiritual propensity. This alone will bring them supreme benefit.

[Being very pleased to have heard Srila Prabhupada’s words, Professor Johanns

began to say as he took his leave that he had met many Hindus, saints, sannyasis*, and learned scholars in India, but all of them, more or less encourage* anyabhilasa*, or the desire for material enjoyment, and that their honesty and learning is borrowed - that is, it is only book knowledge used to impress people. But today he was very, very glad to have met with a genuine and practical* pandita *and saintly person. "Srila Prabhupada spoke from the heart," he said, "and it was clear that he believed his own words so much that without being a self-realized soul such self-confidence could not arise. I also found in him the unique capacity to make others believe the truth he has realized. This is possible only to a great personality who is empowered by God"]*

Conversation 5

Srila Prabhupada and Mr. N. Bardaloi October 8, 1928

[Being invited by the local pious people, Srila Prabhupada went to the Shanti Bhavan house of the famous public leader and high-court lawyer, Mr. N. Bardaloi, in Gauhati, Assam. Mr. Bardaloi asked Srila Prabhupada a few questions.]

Bardaloi: At present, it is more essential to remove our country's pitiable poverty than it is to preach dharma or religion.

Srila Prabhupada: How do you define "dharma" and "religion"?

Bardaloi: To try to merge with God through meditation and comprehension.

Srila Prabhupada: It will be of great benefit if what you call "dharma" is not preached. Another name for your dharma is violence to the living entities. From this impersonal conception, groups such as fruitive workers, sense enjoyers, and dry renunciants have come into existence. Instead, by preaching the supreme religion as taught in this world by Sri Caitanyadeva, everyone will be benefited by all means and attain supreme auspiciousness. Sri Caitanyadeva said:

bharata-bhumite haila manusya-janma yam janma sarthaka kari ' kara para-upakara

"One who has taken his birth as a human being in the land of India (Bharata-varsa) should make his life successful and work for the benefit of all other people." *(Caitanya-caritamrta*, *Adi* 9.41)

Sri Caitanyadeva spoke about the benefit of one and all, but His "one and all" is not limited, narrow, contradictory, based on envy, temporary, changeable, or as imaginary as flowers in the sky, which is how the religion of the so-called social welfare activists is. Sri Caitanyadeva's welfare is *para*, the best, not *apara*, narrow or temporary. But people with tiny brains will never be able to bring any real benefit to one and all with whatever public welfare system they have invented or will invent in the future. All they have are proposals for how to achieve temporary relief.

Mahaprabhu revealed the welfare system of the *Srimad-Bhagava-tam: vedyam*

vastavam atra vastu sivadam tapa-trayonmulanam (Sri-mad-Bhagavatam 1.1.2), "The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries." The *Srimad-Bhagavatam's* welfare process was discovered and refined by Sri Caitanyadeva, and it is alone auspicious, because it alone removes all three forms of material misery. The benevolence systems invented by the thoughtful people of the world can award only temporary relief or enjoyment; they cannot award true auspiciousness, the goal of life.

Moreover, they do not uproot the threefold material miseries. Miseries are the effects of a cause, and effects cannot be destroyed until the thing that caused them is destroyed. You can cut off a banyan tree's branches and twigs a thousand times, but if you don't uproot the tree, they will grow up again. The thousands of man-made ways to help people are just like trying to bail the water from the ocean by hand. Even if thousands of people bail for ages, they will never empty the vast ocean. It may seem like they are making progress when they see lakes of seawater moved from the ocean to some other place, but they will never empty the ocean. One can never dry up the ocean of threefold miseries by using one's palm. If you think you can, you are either cheating people or being cheated yourself.

So other than following the process prescribed in *Srimad-Bhagava-tam,* we cannot uproot the threefold miseries. The threefold miseries take innumerable forms. They cannot be eradicated by some concocted means.

The covering and throwing potencies of nescience, which appear in the form of forgeting God, are the main causes of misery in all its varieties. Unless we destroy that cause, the effect cannot be destroyed.

If we don't teach people how to serve God, we cannot alleviate the country's distresses. And if we preach service to God everywhere, then all countries and all persons will attain benefit at all times.

The Supreme Lord is a fully spiritual object. He is not impersonal, formless, or something meant for the enjoyment of the embodied beings' senses. Whatever we can access with our mundane senses cannot then be transcendental. Our senses belong to the third dimension and cannot perceive anything beyond that third dimension. The attempt to bring the Supreme Lord into our material purview through hypothesis - imagining Him to be impersonal or formless, for

example, - is simply the attempt to measure the transcendental personality as if He were a small object accessible to us. It is simply an attempt to equate Him with *maya*. *Maya* is “that which can be measured.” Whatever is not the internal spiritual potency is *maya*. The spiritual potency is the Lord’s internal prowess. Whatever is presumed to be overwhelmed by the Lord’s external potency, may it be gigantic, powerful, unchangeable, or impersonal, is all mundane idolatry.

Bardaloi: When we cannot be certain God exists - there is no confirmation that He does - then what good will propagating service to God do?

Srila Prabhupada: This same doubt is there, in the background or openly stated, in the hearts of those who identify themselves as accomplished *karmis, jnanls,* and *yogis.* The desire to become an accomplished *karmi* or *jnanl* is born from the attempt to either enjoy or reject this world. Enterprising men imitate the supremely independent Supreme Lord, who is full of spiritual variegatedness, and try to become small editions of Him. Therefore, they are eager to deny His existence. Since their objective is *hiranya* (gold or money) and *kasipu* (soft bed or women), they deny the existence of Lord Visnu, who is both the origin and ocean of all existence. Sometimes, proud *jnams,* maintaining the sin of considering the original source, Lord Visnu, something for them to enjoy, say He has no hands or feet.

When the Vaisnava servants of Lord Visnu preach about Him, who is transcendental, fully independent, eternal, full of knowledge and bliss, and who possesses a spiritual form, enterprising *karmis* and *jnams* dare to measure Him with their sensory knowledge following in the footsteps of Hiranyakasipu. They say, “O preachers of Visnu’s religion! You are subordinate to us - inferior to us in all respects. You have no experience at all. Therefore, we will harass you in every way. We will deny the root of your intuition and have you chastised by empiricists. Why are you rejecting Sanda and Amarka’s authority and instead allowing yourselves to be directed by the natural propensity of the soul? If you cannot show us Visnu, who we should be able to see with our senses, in the pillar of this palace, then we will not believe that He exists at all.”

When human beings develop this acme of sin, then, in order to enhance His devotees’ pleasure, the Lord manifests His sublime transcendental form before them. At the same time, He totally uproots the mundane conceptions of those who are averse to Him by manifesting His formidable, fierce-looking form. Great fruitive workers and mental speculators who deny the existence and

inconceivably supreme will of Lord Visnu engage in severe penances to remove the world's obstacles, dangers, and natural calamities. Great fruitive workers consider Brahma to be the bestower of benediction and thus collect their material enjoyment from him by pleasing him through austerity. As an ideal example for others, Hiranyakasipu performed severe penance in order to enjoy the world. He wanted to be given the position of ruling the earth and, ultimately, the position of Brahma. Through his direct sensory knowledge and realization, Hiranyakasipu thought of whatever causes of death he could and prayed to Brahma to mitigate them. His words are recorded in *Srimad-Bhagavatam* (7.3.35-38) as follows:

bhutebhyas tvad-visrstebhyo mrtyur ma bhun mama prabho

"O my lord, please let me not meet death from any of the living entities created by you."

nantar bahir diva naktam anyasmad api cayudhaih na bhumau nambare mrtyur na narair na mrgair api

"Grant me that I not die within any residence or outside any residence, during the daytime or at night, nor on the ground or in the sky. Grant me that my death not be brought by any being other than those created by you, nor by any weapon, nor by any human being or animal."

vyasubhir vasumadbhir va surasura-mahoragaih apratidvandvatam yuddhe
aika-patyam ca dehinam sarvesam loka-palanam mahimanam
yathatmanah tapo-yoga-prabhavanam yan na risyati karhicit

"Grant me that I not meet death from any entity, living or nonliving. Grant me, further, that I not be killed by any demigod or demon or by any great snake from the lower planets. Since no one can kill you in the battlefield, you have no competitor. Therefore, grant me the benediction that I too may have no rival. Give me sole lordship over all the living entities and presiding deities, and give me all the glories obtained by that position. Furthermore, give me all the mystic powers attained by long austerities and the practice of yoga, for these cannot be lost at any time."

But Visnu appeared in order to preach His inconceivable power, His omnipresence, and His supreme will by assuming a transcendental, inconceivable form - a form so inconceivable that Hiranyakasipu, an ideal

example of success for both *karmis* and *jnanis*, could not ever have imagined it. Hiranyakasipu thought that death is possible only when another living being created by Brahma kills us; he thought death possible only under certain circumstances or at certain times on some planet in this world. But Visnu, surpassing the limits of all of the wisdom and sharp intelligence of the great *karmis* and politicians even of Hiranyakasipu's caliber, defeated all the considerations of the third dimension and disregarded all man-made possibilities and impossibilities. He displayed His inconceivable power by appearing as Nrsimhadeva. He then shattered the heart of Hiranyakasipu and uprooted the atheistic mentality. Nrsimhadeva revealed that the human beings and animals are never equal to Lord Visnu. Lord Visnu's position is inconceivable, and no created being can measure it with their senses. He is transcendental to all material senses.

Transcendental truth is that by which all sensory knowledge is refuted. Nrsimhadeva appeared from a pillar and disclosed that Visnu is complete; He can fully manifest His transcendental and immeasurable name, form, qualities, and pastimes within an atom and remain there. This is impossible for human knowledge to comprehend. At the same time, He can also remain fully present outside each and every atom. Unless the material conception inherent in a mundane mentality is uprooted by Nrsimhadeva's sharp nails, Lord Visnu, who is the ocean of pure goodness, will continue to appear to us to be an ordinary living being created by Brahma, or something for us to enjoy with our mundane senses.

Bardaloi: How is service to Visnu service to the world?

Srila Prabhupada: Visnu is all pervading. He is the Supreme Brahman, the almighty God. Serving Him means serving everything situated in Him. The servant of a particular horse is not the servant of all horses or all other animals. The servant of a particular country is not a servant of all countries. The servant of a particular time is not the servant of all times. If someone kills a goat or fish and serves his tongue by eating it, then that is one-sided service - he is serving only his own happiness - but the goat or fish is not happy at all. Similarly, if one particular person or country is served, then other persons or countries will be harmed. But when serving Visnu everything is served and everyone becomes pleased. Sri Caitanya Mahaprabhu's mercy is a//-auspicious; and it does not yield any harm. It is beneficial for all persons at all time and in all countries.

Bardaloi: Our Sankaradeva's mood is *dasya-rasa* and yours is *sakhi-bhava.*

Srila Prabhupada: Sri Caitanyadeva is not just one of any thousands of preachers from one religious sect or another. He did not preach the concocted, imaginary philosophy of mental speculators. Even though other preachers may be eager to speak His teachings, more or less, they cannot properly describe them. Some of these preachers, using imagination and a willingness to concoct, teach a perverted and incomplete imitation of Sri Caitanyadeva's philosophy. But whatever Sri Caitanyadeva preached about the Absolute Truth, He revealed that same truth in the heart of Brahma at the beginning of creation.

Brahma, preached that same truth to others in due course of time. But over time, those teachings were attacked. Even though the real truth, spoken by Brahma, was current among saintly persons through the chain of disciplic succession, the knowledge was transformed in various ways by the influence of the three material modes. The occasional temporary show of *dasya* by those who do not accept the eternity of Lord Visnu, His servants, or His service, cannot really be called *dasya.* Rather, it is a completely unauthorized path. On the Vedic path, *om tad visnu paramam padam sada pasyanti surayah:* Lord Visnu is supreme, eternal, and self-manifest. His many servants are eternal and transcendental, and their propensity to serve Him is also eternal. When pure *dasya-rasa* is free from all considerations of awe and reverence and is enriched with the attachment of a servant for his master, the affection of a friend for his friend, the excessive affection of a parent for his child, and the love that comes when serving the beloved with everything one has for the beloved's ultimate pleasure, it is called *kanta,* or *madhurya-rasa.*

We find Sri Caitanyadeva's teachings in an ancient verse like this:

aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam ramya kacid upasana vraja-vadhu-vargena ya kalpita srimad-bhagavatam pramanam amalam prema pum-artho mahan sri-caitanya-mahaprabhor matam idam tatradarah na parah

"The Supreme Personality of Godhead, the son of Nanda Maharaja, is to be worshiped along with His transcendental abode, Vrndavana. The most pleasing form of worship for the Lord is that which was performed by the *gopis* of Vrndavana. *Srimad-Bhagavatam* is the spotless authority on everything, and pure love of God is the ultimate goal of life for all men. These statements, for

which we have the highest regard, are the opinion of Sri Caitanya Mahaprabhu."

Bardaloi: You worship Radha with Krsna, but in Sankaradeva's opinion, only Krsna should be worshiped.

Srila Prabhupada: Worship of Krsna without Radha is not worship but pride. It is another unauthorized philosophy nourished by the concept of an impotent God. Krsna is alone the enjoyer; all others are to be enjoyed. The origin of all the enjoyed, or the *asrayas* (abodes of love) is Sri Radhika. To serve God under the subordination of His servant is the core of Vaisnava philosophy. Other philosophies devoid of subordination to the original shelter, or *asraya,* are simply covered atheism or some kind of pseudo philosophy.

Because she worships or satisfies Krsna's desires, she is called "Radhika." *Srimad-Bhagavatam* (10.30.28) states:

anayaradhito nunam bhagavan harir isvarah yan no vihaya govindah prito yam anayad rahah

"Certainly this particular *gopi* has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place."

Without serving the one who is capable of fulfilling Krsna's desires, it is not possible to satisfy Krsna's senses or to serve Him. Unless a person becomes advanced in spiritual life by giving up the desire for material enjoyment, he cannot understand this.

Bardaloi: This means that in the course of your worship, you accept that God is a person!

Srila Prabhupada: So far, we have discussed that personality is eternal and spiritual variegatedness is eternal. We have also said that material variegatedness is the incomplete, partial, perverted reflection of spiritual variegatedness. Those who imagine that such variegatedness exists only during the course of *sadhana* [and not after realization], and who imagine the material world to be false, are Mayavadis as well as unauthorized. God is eternal and full of spiritual variegatedness. He has eternal names, forms, qualities, pastimes, abodes, and associates. He is the only goal of the five kinds of *rasas,* or spiritual relationship.

Bardaloi: Sankaradeva accepts only worship of Krsna. He has forbidden us to worship the demigods - what to speak of worship them, he forbade us even to see, pray, or take their remnants. Mahapurusiyas do not worship the demigods; they worship only Krsna. The Damodariyas worship the demigods by considering them different forms of the Supreme Lord.

Srila Prabhupada: According to the opinion of *sadhakanam hitarthaya brahmano rupa kalpana* - that the Lord's form has been "created" through the imagination for the benefit of the practitioners, the temporary forms of the formless Brahman are Surya, Ganapati, Sakti, Siva, and Visnu, and their worship is called the "five-god worship." In the language of Moksha Mular [Max Müller] this is more or less henotheism.[2] It is Mayavada. It is idolatry. To worship that form which is not eternal but which is created, maintained, and destroyed by the strength of the imagination is certainly under the control of matter and is a deity subject to the creation, maintenance, and annihilation of matter. That is, it is an idol. Anything created to facilitate the senses of the living entities cannot be the supremely independent, omnipotent, transcendental personality. What the empiricists imagine to be Visnu's names and forms, creating them according to their own needs or simply to try to make an intellectual adjustment between matter and spirit, therefore making them objects of their own enjoyment, are never in the mood of serving the Supreme Lord. We are glad to hear of Sankaradeva's staunch worship of Visnu, but unless the eternal nature of such worship along with the eternal nature of Visnu's worshipers and of Visnu Himself are accepted, we cannot consider what he was doing as actual service to Visnu. Such worship ends only in becoming another form of Mayavada.

[After their long discussion, Sriyukta Bardaloi Mahasaya, seeing that Srila Prabhupada had been speaking nonstop since getting off the train, asked him to rest.]

Srila Prabhupada: Speaking *hari-katha* is real rest - it removes all fatigue. Any endeavor other than *kirtana*, performed even for a moment, is averse to God. Exalted personalities and their followers always engage in glorifying topics about Hari in all respects. They have no other duty. Sri

2 Henotheism is the belief in and worship of a single god while accepting the existence or possible existence of other deities that may also be served. Max Müller brought the term into wider usage in his discussions of Hinduism and the *Rg Veda*. Henotheists may conceptualize different aspects of the one deity by

worshiping several deities, such as in five-god worship.

Caitanyadeva also instructed us, *kirtaniyah sada harih:* always chant the glories of Hari. The symptom of liberated persons is that they only chant the glories of Hari at all times with body, mind, and speech.

Conversation 6

Srila Prabhupada and Kumara Sriyukta Saradin-du Narayan, October 17, 1928

[During his stay at Shilong, Srila Prabhupada went to the "Age Hill" house of the learned landlord of Dinajapur, Kumara Sriyukta Saradin-du Narayan Roy, M.A. Many disciples accompanied Srila Prabhupada to Kumara Bahadura's house. After greeting Srila Prabhupada as an acarya, *Kumara Sriyukta asked these questions.)*

Kumara: Why is the Vaisnava *sampradaya*, following in the line of Mahaprabhu, called the Madhva-Gaudiya *sampradaya*? Was Madh-vacarya a pure Vaisnava?

Srila Prabhupada: Because Gaudiya Vaisnavas are under the shelter of a disciplic succession coming down from Brahma-Vyasa-Madhva, they are known as the Madhva-Gaudiya or Brahma-Madhva-Gaudiya *sampradaya.* Even though He was the Supreme Absolute Truth, Visnu Himself, Sriman Mahaprabhu enacted the pastime of acting as an *acarya* and preached the ideal example of following the descending path of aural reception that we call the "disciplic succession." By enacting the pastime of accepting Sri Isvarapuripada as His spiritual master and thus making Himself subordinate to Sri Madhavendra Puripada, and also having Sri Nityananda and Sri Advaita Prabhu take shelter of Madhavendra Puri, Sri Mahaprabhu established the eternal principle of accepting the path of dis-ciplic succession. The four authorized *sampradayas* are mentioned in the transcendental literature. By setting the example of accepting one of these four, the Brahma-Madhva *sampradaya*, Lord Gaurasundara established in this world the honor of the *sastras.* The teachings and behavior described by *sadhu, sastra,* and *acarya* should not contradict one another.

The exalted spiritual masters, Sri Madhavendra Puripada and Sri Isvarapurlpada, belong to the Brahma-Madhava *sampradaya.* By accepting them as their gurus, Mahaprabhu and the His two Prabhus identified the Gaudiyas as followers of the Brahma-Madhva sect. Srimad Anandatirthapada [Madhvacarya] was a pure Vaisnava *acarya.* Gaudiya Vedantacarya Sripada Baladeva Vidyabhusana prayed to Sriman Madh-vacarya as follows:

anandatirtha nama sukhamayadhama yatir jiyat samsorarnava taranim yamiha janah kirtayanti budhah

“All glories to Srila Anandatirtha Madhvamuni, who is the abode of transcendental bliss. Learned scholars consider him the boat for crossing beyond the ocean of material existence.”

Kumara: Then why did Mahaprabhu criticize Madhva’s philosophy at Udupi?

Srila Prabhupada: Mahaprabhu criticized the opinion of the then Tattvavadis. Even though the Vaisnavas belong to the Madhva *sampradaya,* they are not Tattvavadis. In order to distinguish the Madhva Vaisnavas from the Sankara Mayavadis, the Madhva Vaisnavas are called Tattvavadis. The Tattvavadi *acaryas* have established the truth of the Supreme Personality of Godhead by refuting the philosophy of impersonal Brahmavada, nourished by the fallacious argument of monism. In spite of being a follower of Sri Madhva Vaisnavism, Sriman Madhavendra Puri preached loving devotional service to God, which is the ultimate goal of *tattvavada.* Kavikarnapura, the author of the *Gaura-ganoddesa-dipika,* and Krsnadasa Kaviraja Gosvami, the author of *Sri Caitanya-caritamrta,* praised this same Sri Madhavendra Puri as “the middle root of the desire tree of love of God.” The attempt to uproot a main root of a *sampradaya* comes from the atheistic mentality of those opposed to authorized disci-plic succession. Mahaprabhu never transgressed the teachings of Madh-vacarya; He simply criticized the Tattvavadi *sampradaya’s* attachment to fruitive activities.

Kumara: Is the revelation of the fifth objective of life special to Sriman Mahaprabhu’s teachings and so His own contribution?

Srila Prabhupada: It was Mahaprabhu who clearly and fully revealed the fifth objective of life. *Acaryas* like Sri Ramanuja instructed their followers to make advancement toward the kingdom of devotional service, but they did not disclose the topmost ecstatic love of God one experiences once one has made sufficient advancement in devotional service. The *acaryas* of the medieval age established theism by refuting atheism. Mahaprabhu accepted their views and helped to make their philosophy perfect. There are many good things in the instructions of Jesus Christ, too, but they have become enlarged and perfected in Mahaprabhu’s instructions. Moral instructions and the establishment of theism are not the last word of Mahaprabhu’s preaching; rather, He has revealed the highest ecstatic love of God. In other words, all the best advice of all the *acaryas* is already included in what Mahaprabhu teaches. Because he cannot hear impartially and also because he has not had the opportunity to hear Mahaprabhu’s teachings

from genuine Gaudiya Vaisnavas, Mr. Kennedy[3] (3 *Scholar Melville Kennedy, who wrote The Religious Life of India, the Chaitanya Movement: A Study of the Vaishnavism of Bengal, published in 1925.has been misguided.)*

Kumara: Had Kennedy heard Mahaprabhu's teachings from you, he would not have rushed down the wrong path.

Srila Prabhupada: Sriyukta Kennedy wrote to me before he wrote his book, but perhaps he thought that our association would not help him find the flow of pure Gaudiya Vaisnava dharma - I can't say if that is why he abstained from meeting us. One has to wonder whether inside, he just wanted to prove that the contemporary pseudo Vaisnavas and their dharma were authentic so he could expose their defects. For example, Tarkaratna Mahasaya is out to misrepresent Mahaprabhu by dumping the unauthorized *smarta* philosophy on His shoulders. He remains hidden, but he tries to find faults in Mahaprabhu and His devotees!

Kumara: Some Gosvamis seem to have affinity with *smarta* philosophy.

Srila Prabhupada: By entering the foreign camp, the sons and descendants of the Vaisnava *acaryas* have also become more or less *smartas* and henotheists, or five-god worshipers. They too have been influenced by the philosophy of Tarkaratna.

Kumara: Yes, you are right. Instead of *"acaryas,"* we should call them "so-called *acaryas."* They too worship different demigods like the *smartas* with their five gods and perform *sraddha* ceremonies on Ekadasis.

I asked my family priest, "Why do you perform *sraddha* ceremony for a departed soul on Ekadasis like the *smartas* do?" He replied, "We have to live in society, so we cannot avoid doing what others want." I have seen the widows of the *gosvamis* of Santipur observe an Ekadasi on the day before the Ekadasi [according to the *smarta* system], while the *gosvamis* observe it the next day. I had an argument with them about this, but they could not give a satisfactory answer. Perhaps for this reason they do not allow us to associate with your camp. I told them, "Your philosophy is like that of the Pope. Why won't you allow honestly inquisitive persons to associate with saints? This means you are guilty. Seeing that your guilt will be exposed, you forbid us to mix with devotees." The way you so boldly and publicly preach the impartial truth, challenging the whole world, even in a big city like Calcutta - anyone searching after the real truth can

test your impartial truth. The principles of *varnasrama* as preached by these *gosvamis* seems to come from their *smarta* philosophy.

Srila Prabhupada: We say that the proper consideration of pure *varnasrama dharma* cannot be found anywhere else. The characteristics of actual *varnasrama-dharma* have been ascertained by important texts like *Srimad-Bhagavatam, Mahabharata, Sri Hari-bhakti-vilasa,* and others. Because the descendants of the *acaryas* have grown up in the shelter of sheep, despite being lion cubs, they have forgotten their own prowess.

Kumara: Yes, you are right. Because they have taken shelter of a foreign camp, a religion contrary to pure Vaisnavism, they have become pathetic. I told them, “If you follow the *smarta* system, then your *virabhadri thak,* or ladder of Virabhadra, will be crushed by the foreign camp. There is no value left in bragging that you belong to an aristocratic family. Many *smartas* secretly have no respect for the Six Gosvamis.

Srila Prabhupada: *Varnasrama-dharma* as the Vaisnavas understand it is the real, authorized, spiritual *varnasrama-dharma.* Other than this, all other understandings are demoniac. This is confirmed in the *sastra:*

dvau bhuta-sargau loke ’smin daiva asura eva ca daivo vistarasah prokta asuram partha me srnu

“There are two classes of men in the created world: the demoniac and the godly. The devotees of Lord Visnu are the godly. All who are opposed to them are demons.” (*Padma Purana)*

Due to bad association, those *acarya* descendants who have more or less embraced the *smarta* system are accepting non-Vaisnava understanding as if they are Vaisnava understandings. They have even raised an objection to the dress of the fourth spiritual order of life, *sannyasa.* Following in the footsteps of Tarkaratna, they say that accepting *sannyasa* is prohibited in Kali-yuga.

Kumara: How, then, do we reconcile the scriptural statement quoted in *Sri Caitanya-caritamrta* on this point? The *Brahma-vaivarta Purana (Krsna-janma-khanda* 4.115.113) verse is as follows:

asvamedham gavalambham sannyasam pala-paitfkam devarena sutotpattimkalau panca vivarjayet

“In this age of Kali, the following five kinds of *karma-kanda* practices are forbidden: offering a horse in sacrifice, offering a cow in sacrifice, accepting *sannyasa,* offering oblations of flesh to the forefathers, and a man begetting children in his brother’s wife.”

Srila Prabhupada: That statement is applicable only in regard to the renunciation of karma. There can be no contradiction between the *sastras* and the behavior of the *mahajanas.* Exalted personalities explain and preach the import of scripture to the ordinary people by how they act. All of the four *acaryas* from the authorized *sampradayas* have set an ideal example by accepting *sannyasa* in Kali-yuga. All those whom Sriman Mahaprabhu accepted as His spiritual masters, such as Srila Madhavendra Puri, Sri Paramananda Puri, Sri Isvara Puri, and Sri Kesava Bharati, all set an ideal example by accepting *sannyasa* in Kali-yuga. What’s more, Mahaprabhu Himself, who is the deliverer of Kali-yuga, enacted the pastime of accepting *sannyasa* in Kali-yuga.

Kumara: Then why didn’t Mahaprabhu’s devotees accept *sannyasa*?

Srila Prabhupada: Most of Mahaprabhu’s devotees accepted the dress of *paramahamsas* because they were fully absorbed in worshiping the Lord through the *raga-marga.* They are eternally liberated associates of the Lord and as such were aloof from external obligation. Among Mahaprabhu’s devotees, Sri Vyenkata Bhatta’s brother, a resident of Kamyavana, Srila Prabodhananda Sarasvati, along with Srila Gadadhara Pandita Gosvami, and many others, enacted the pastime of accepting *san-nyasa*.

Kumara: Then how do we reconcile the statement, *rakta vastra vaisnavera parite na yuyaya:* a Vaisnava should not wear red cloth?

Srila Prabhupada: Vaisnavas have no need to wear saffron cloth, because Vaisnavas do not belong to any *asrama.* A Vaisnava, or *parama-hamsa,* is one who is beyond all *varnas* and *asramas*. It is only for the *paramahamsas* of the *raga-marga* that there is no hard-and-fast rule about having to wear red cloth. This is because they understand themselves as follows:

naham vipro na ca nara-patir napi vaisyo na sadro naham varm na ca grha-patir no vana-stho yatir va kintu prodyan nikhila-paramananda-parnamrtabdher gopi-bhartuhpada-kamalayor dasa-dasanudasah

“I am not a *brahmana,* I am not a *ksatriya,* I am not a *vaisya* or a *sudra*. Nor am

I a *brahmacari,* a householder, a *vanaprastha*, or a *sanny-asr.* I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Sri Krsna, the maintainer of the *gopis.* He is an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.” *(Padyavalr,* verse 74, by Srila Rupa Gosvami, quoted in *Sri Caitanya-caritamrta,* Madhya 13.80)

Those Vaisnavas who think they belong to different *varnas* and *asramas* because of their humility do not imitate the dress of their predecessor spiritual masters. They think, “Are we Vaisnavas or gurus? We could not become Vaisnavas; we are only the reflection of the servants of the Vaisnavas!” All members of the *varnas* and *asramas* are servants of the *paramahamsas.* Qualified *brahmanas* are supposed to serve the *maha-bhagavata*. This is how they behave “more humble than a blade of grass.” One *mahajana* said:

ami ta’vaisnava, e-buddhi ha-ile, amanr na haba ami pratisthasa asi’, hrdaya dusibe, ha-iba niraya-gami

“If I think I am a Vaisnava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, certainly I shall go to hell.”

Kumara: Who wrote these lines?

Srila Prabhupada: They are from Srimad Bhaktivinoda Thakura’s *Kalyana Kalpataru.*

Kumara: This is wonderful statement. I haven’t yet found a copy of the *Kalyana Kalpataru*.

Srila Prabhupada: Very soon you will have access to this book. The Vaisnavas never say, “I am a Vaisnava” or “I am a *brahmana*.” Therefore the ignorant think that the Vaisnavas are not *brahmanas.* Actually, only those who are *not brahmanas* are eager to call themselves *brahmanas*! The scriptures call such people “so-called *brahmanas*.” The brahminical qualifications of those who worship the demigods separately [from the Supreme] are lost. When one becomes overwhelmed by lamentation, he desires sense gratification and his mind rushes to worship imaginary demigods in order to fulfill that desire. The *Bhagavad-gita* (7.20-23) says:

kamais tais tair hrta-jnanah prapadyante 'nya-devatah tam tam niyamam asthaya prakrtya niyatah svaya yo yo yam yam tanum bhaktah sraddhayarcitum icchati tasya tasyacalam sraddham tam eva vidadhamy aham sa taya sraddhaya yuktas tasyaradhanam ihate labhate ca tatah kaman mayaiva vihitan hi tan antavat tu phalam tesam tad bhavaty alpa-medhasam devan deva-yajo yanti mad-bhakta yanti mam api

"Those whose intelligence has been stolen by material desires surrender to demigods and follow the particular rules and regulations of worship according to their own natures. I am in everyone's heart as the Supersoul. As soon as one desires to worship some demigod, I make his faith steady so that he can devote himself to that particular deity. Endowed with such a faith, he endeavors to worship a particular demigod and obtains his desires. But in actuality these benefits are bestowed by Me alone. Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet."

The *brahmanas* are not less intelligent; nor has their knowledge been stolen. They are divine and godly. The demigods eternally worship Visnu's supreme form and abode. This is the Vedic path.

om tad visnoh paramam padam sada pasyanti surayah diviva caksuratatam

"Just as those with ordinary vision see the sun's rays in the sky, so the wise and learned devotees always see the supreme abode of Lord Visnu."

Kumara: Where is the clear evidence that one's brahminical qualities are lost when one worships the demigods instead of Lord Visnu?

Srila Prabhupada: *Srimad-Bhagavatam* is the crest jewel of all evidence. *Srimad-Bhagavatam* (11.5.2-3) states:

mukha-bahuru-padebhyah purusasyasramaih saha catvaro jajnire varna gunair vipradayah prthak ya esam purusam saksad atma-prabhavam isvaram na bhajanty avajananti sthanad bhrastah patanty adhah

"From the mouth of Brahma, the brahminical order has come into existence. Similarly, from his arms the *ksatriyas* have come, from his waist the *vaisyas* have come, and from his legs the *sudras* have come. These four orders and their

spiritual counterparts *[brahmacarya, grhastha, vanaprastha,* and *sannyasa*] combine to make human society complete. If one simply maintains an official position in the four *varnas* and *asramas* but does not worship the Supreme Lord Visnu, he falls down from his puffed-up position into a hellish condition."

Kumara: They will say, "We do not disregard Visnu; we worship Visnu and we worship Visnu's other forms as well."

Srila Prabhupada: There is no greater covered opposition to Visnu than this. Only Lord Visnu is fully independent. To consider the demigods, who are subordinate to Lord Visnu, as equal to Visnu, is nothing but aversion to Visnu.

arcye visnau sila-dhir gurusu nara-matir vaisnave jati-buddhir visnor va vaisnavanam kali-mala-mathane pada-tirthe 'mbu-buddhih sri-visnor namni mantre sakala-kalusa-he sabda-samanya-buddhir visnau sarvesvarese tad-itara-sama-dhir yasya va naraki sah

"One who thinks the Deity in the temple to be made of wood or stone, who thinks of the spiritual master in the disciplic succession as an ordinary man, who thinks the Vaisnava in the Acyuta-gotra to belong to a certain caste or creed, who thinks of *caranamfta* or Ganges water as ordinary water, or who considers the Hare Krsna *maha-mantra* to be a material vibration is taken to be a resident of hell." (*Padma Purana)*

yas tu narayanam devam brahma-rudradi-daivataih samatvenaiva vikseta sa pasandi bhaved dhruvam

"A person who considers demigods like Brahma and Siva to be on an equal level with Narayana is to be considered an offender and an atheist."

Kumara: Then how do you explain this statement:

sivasya sri-visnor ya iha guna-namadi-sakalam dhiya bhinnam pasyet sa khalu hari-namahita-karah

"[It is an offense] to consider the names of Lord Siva or Lord Brahma to be on an equal level with the holy name of Lord Visnu."

Srila Prabhupada: This statement refutes polytheism. One who finds a distinction between the all-auspicious holy names, forms, qualities, and pastimes

of Lord Visnu, or who thinks that like material objects, Visnu's names, forms, qualities, and pastimes are different from Visnu, or who sees demigods like Siva as Visnu's competitors, considering them independent of or nondifferent from Him, cannot chant Visnu's name. If he does chant the holy name, his chanting is only a pretension of chanting and is offensive to the holy name. This [offensive mentality] is certainly very harmful. Only those who have to concoct something about the impersonal Brahman and so consider Visnu's names, forms, qualities, and pastimes as imaginary and temporary include Lord Visnu as simply one of the five gods or as part of an imaginary group of many gods. This thinking is covered Buddhism, atheism, and is nothing but an attempt to oppose Lord Visnu and the Vaisnavas. It is not Visnu worship. Brahminical qualification cannot live in the attempt to oppose Visnu. *Brahmanas* accept Lord Visnu's eternal names, forms, qualities, and pastimes as well as His eternal worship. This is the purport of the *Rg Veda* mantra. The names of the many demigods are imaginary.

There is a distinction between the demigods' names and the demigods themselves. There are distinctions between their names, forms, qualities, and pastimes and themselves. But there is no difference between Krsna's name and Krsna Himself, Krsna's name and Krsna's form, Krsna's name and Krsna's qualities, and Krsna's name and Krsna's pastimes.

Kumara: Sound is not eternal?

Srila Prabhupada: Transcendental sound vibration is certainly eternal.

Kumara: *Purva-mimamsaka* considers sound temporary.

Srila Prabhupada: And *Uttara-mimamsaka* refutes that claim: *tasya ha va etasya brahmano nama satyam iti* - "He is immortal and fearless. He is named Satya, the truth."

Kumara: Kindly explain this to me from the rationalist's viewpoint.

Srila Prabhupada: If you have genuine interest in and the patience to hear impartial truth, then you will understand the eternal nature of symbol and sound. Since the object and its name are different from each other in the world of duality, some people think the same is true of the nondual. When we consider the respective characteristics of *maya* and Vaikuntha, we understand that the one is full of faults and paucity and the other is free from them. In the faulty kingdom, there is a difference between an object and its "sound" or name. Therefore, in the

material sky sound is temporary. But this is not true of the nondual world, Vaikuntha, where the holy name and the owner of that name are one; there is no distinction in Vaikuntha between a name and its object. Trying to confine Vaikuntha within the four walls of this world is like lopping off the branch of the tree on which we are sitting. The nature of sounds and their objects in Vaikuntha is diametrically opposite to the nature of sounds and their objects in the material world.

Kumara: Is this true of any sound in this world, even names like Kali, Durga, Ganesa, Surya, and others that are not transcendental names?

Srila Prabhupada: Where there is a distinction between the sound -names such as Kali, Durga, Ganesa, etc. - and the actual owners of those names, and when people have concocted temporary natures for the deities they worship, how can those names or persons be transcendental? A transcendental sound and its transcendental object cannot be temporary. For those who think that the names of Kali, Durga, Ganesa, Surya, Siva, and Visnu and their respective forms are temporary [as impersonalists do], what is the question of their accepting the name and its owner as transcendental? All these concocted philosophies are different names for pantheism and blasphemy.

Kumara: Previously I used to think, “As many opinions as many ways.”

Srila Prabhupada: Opinion is nothing but mental speculation. *Bhin-na rucirhi lokah:* there are as many thoughts and tastes as there are people. The sick have a taste for a strong diet, people with *anarthas* have a taste for sense gratification, and all the paths that have been invented, are being invented, or will be invented in the future to fulfill all these tastes are not *atma-dharma, sanatana-dharma.* There have been and will always be countless ways to speculate in this world. But the spotless *Purana, Sri-mad-Bhagavatam* (1.2.6) declares:

sa vai pumsam paro dharmo yato bhaktir adhoksaje ahaituky apratihata yayatma suprasidati

“The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.”

That is, “as many opinions, as many ways” is born from knowledge acquired through the senses. All these opinions are produced from sensory input, and the

ways that follow out of those opinions are favorable to more sensory engagement with the world. But uninterrupted, unmotivated devotional service to the transcendental Personality of Godhead is the supreme religion for all living entities. It is *atma-dharma.* And the soul becomes completely pleased by performing it. Since other religious opinions and ways bring satisfaction to the material body and mind, sense enjoyers and mental speculators accept them as true. All of this has been vividly described in our *Gaudiya* magazine. It is very true that one has to hear the actual truth from a living source. Only then can people be ultimately benefited. Otherwise, people can be misguided at every moment.

Kumara: There is a personal magnetism in the living source.

Srila Prabhupada: A neophyte, a person with tender faith, cannot actually understand worship of the Lord's *murti* because he cannot fully give up his conception that the Deity is made of matter. Also, he is not aware of the actual position and characteristics of the Vaisnavas. This is why the *madhyama-adhikari* devotees always advise neophytes to associate with pure devotees. Without the association of Vaisnavas, human beings can never achieve eternal ultimate benefit, and the worship of the Lord's *murti* cannot be performed.

Kumara: Our spiritual masters say that Deity worship is a means to an end.

Srila Prabhupada: This is also a grave blasphemy. Sri Mahaprabhu says:

prakrta kariya mane visnu-kalevara visnu-ninda ara nahi ihara upara isvarera
sri-vigraha sac-cid-anandakara se-vigrahe kaha sattva-gunera vikara

sri-vigraha ye na mane, sei ta'pasandi adrsya asprsya, sei haya yama-dandi

"One who considers the transcendental body of Lord Visnu to be made of material nature is the greatest offender at the lotus feet of the Lord. There is no greater blasphemy against the Supreme Personality of Godhead. The transcendental form of the Supreme Personality of Godhead is complete in eternity, cognizance and bliss. However, you describe this transcendental form as a product of material goodness. One who does not accept the transcendental form of the Lord is certainly an agnostic. Such a person should be neither seen nor touched. Indeed, he is subject to be punished by Yamaraja." *(Sri Caitanya-caritamrta,* Adi 7.115 and Madhya 6.166-167)

Visnu's form is spiritual. Lord Visnu is not man-made, like the idols of ordinary demigods. Imagining a form is idolatry. We find idolatry described in statements like, *sadhakanam hitarthaya brahmano rupa kalpana* [the Lord's form is imagined for the convenience of the worshiper]. The Lord's Deity form is not based on imagination. Pure Vaisnavas are not henotheists. Henotheists are idolaters. Idolators distinguish between the means and the goal. As soon as their needs are met, they break their idols. Every impersonalist imagines the material world to be false, but every Vaisnava *acarya* concludes that the material world is spiritual truth. The object that we can perceive with our material senses is not Visnu or Krsna (there is no difference in reality between Visnu and Krsna).

Kumara: But the *sastras* seem to distinguish between Krsna and Visnu. Are Narayana, Ramacandra, Matsya, Kurma, Varaha, and Sri Krsna all one and the same?

Srila Prabhupada: There is no difference in *tattva* between Them, although there are differences in Their pastimes. But in *visnu-tattva,* the distinction between the Lord and His form, unlike the case between the *jivas* and their forms, simply does not exist.

deha-dehi-vibhedo 'yam nesvare vidyate kvacit

"There is no difference between the Supreme Lord's form and the Supreme Lord Himself." *(Kurma Purana)*

The *Maha-varaha Purana* explains:

sarve nityah sasvatas ca dehas tasya paratmanah hanopadana-rahita naiva prakrti-jah kvacit

"The transcendental forms of the Supreme Personality of Godhead are eternal and imperishable. They were not created at a certain point, and they will never be destroyed. They are not products of the material energy."

paramananda-sandoha jnana matras ca sarvatah sarve sarva-gunaih purnah sarva-dosa-vivarjjiah

"All the forms of the Supreme Personality of Godhead are completely filled with transcendental bliss, knowledge, and all-auspicious qualities. These spiritual forms of the Lord are free from all material defects."

manir yatha vibhagena mla-pitadibhir yutah rupa-bhedam avapnoti dhyana-bhedat tathacyutah

"When the jewel known as *vaidurya* touches other materials, it appears to separate into different colors. Consequently the Lord's forms also appear to be different. Similarly, according to the meditational ecstasy of the devotee, the Lord, who is known as Acyuta (infallible), appears in different forms, although He is essentially one."

siddhantatas tv abhede 'pi snsa-krsna-svarupayoh rasenotkrsyate krsna-rupam esa rasa-sthitih

"According to transcendental realization, there is no difference between the forms of Krsna and Narayana. Yet in Krsna there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Narayana. This is the conclusion of transcendental mellows.' *(Sri Caitanya-caritamrta,* Madhya 9.146)

This is the provision of the science of *rasa* Srila Rupa Gosvami Pra-bhu reveals to us in the *Laghu-bhagavatamrta* (5.86-90), where he refutes the atheistic view that there is any real difference between Krsna and Narayana other than in the nature of Their pastimes:

tasmat katham taratamyam tesam vyakhyayate tvaya atrocyate paresatvat puma yadyapite 'khilah amsatvam nama saktinam sadalpamsa-prakasita purnatvam svecchayaiva nana-sakti-prakasita saktir aisvarya-madhurya krpa-tejo-mukha gunah sakter vyaktis tathavyaktis taratamyasya karanam

"Therefore, why do you say there is a hierarchy of the Lord's forms? In answer it may be said that because He is the Supreme Lord, all His forms are perfect and complete. When a small measure of His potencies is manifest, His form is called an *amsa-avatara*. When by His wish many different potencies manifest, His form is called a *purna-avatara*. Opulence, sweetness, mercy, and strength are prominent among His many potencies. The different forms of the Supreme Lord are considered more or less complete according to the extent to which His various potencies are manifest or not manifest."

We have received two important points from Srimad Bhaktivinoda Thakura that mundane *sahajiyas* cannot comprehend: The first thing he taught is that Rama, Nrsimha, and other incarnations that are known as *amsas,* or parts of a plenary

incarnation, are not incomplete or separate parts, like the portions of things in the world of duality. Those plenary portions have no intrinsic or inherent difference from the complete whole Sri Krsna. Sri Ramacandra, Sri Nrsimha, and Sri Varaha are not different or separate from Sri Krsna. Sri Rama *is* Sri Krsna. Variety in pastimes or *rasa* does not constitute a “difference.” It so happened that in 1903, when I used to recite *Sri Caitanya-caritamrta* before Srimad Bhaktivinoda Thakura, he nicely explained all these things to me.

And his second point is that one need not disregard texts like the *Rg Samhita, Mahabharata,* or *Bhagavad-glta,* because they are actually nondifferent from *Srimad-Bhagavatam.* Vaisnavas do not become bewildered by the fact that these texts discuss different topics than *Srimad-Bhagava-tam,* topics more suitable for *karmis, jnams,* and pseudo devotees, and to bewilder demons. Rather, one needs to search out the enlightened viewpoints of the mantras in the *Rg Samhita* and other texts.

Kumara: Many people call Vaisnava dharma mythological because there is no mention of Vaisnava dharma in the Vedas.

Srila Prabhupada: In the *sruti,* or Vedas, there is nothing *but* discussion of Vaisnava dharma! The *Rg Samhita,* which is unanimously accepted as the oldest text in the world, glorifies Lord Visnu and the Vaisnavas in its beginning, middle, and end. The Vedas glorify Lord Visnu and the Vaisnavas. The subject of Vaisnava dharma is elaborately discussed in texts like the *Isa, Kena, Katha, Prasna,* and other *Upanisads* such as the *Svetasvatara.* Any impartial reader can realize this.

The *Svetasvatara Upanisad* (6.23) states:

yasya deve para bhaktir yatha deve tatha gurau tasyaite kathita hy arthah prakasante mahatmanah

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.”

The purport of the Vedas and *Upanisads* does not manifest in a person who lacks the same staunch devotion for the Vaisnava spiritual master that he has for Lord Visnu. The *Mundaka Upanisad* (3.2.3) states, *yamevaisa vrnute tena labhyah:* God loves a man because the man loves Him. It is mutual and reciprocal. Brahma, the grandfather of all beings, Mahadeva the lord of the demigods, sages

like Narada, goddesses like Parvatidevi, who is worshiped by the whole universe - all cultivate Vedic Vaisnava dharma.

Srimad-Bhagavatam (1.2.25-29) states:

bhejire munayo 'thagre bhagavantam adhoksajam mumuksavo ghora-rupan hitva bhuta-patin atha narayana-kalah santa bhajanti hy anasuyavah rajas-tamah-prakrtayah sama-sila bhajanti vai pitr-bhuta-prajesadin sriyaisvarya-prajepsavah vasudeva-para veda vasudeva-para makhah vasudeva-para yoga vasudeva-parah kriyah vasudeva-param jnanam vasudeva-param
tapah vasudeva-paro dharmo vasudeva-para gatih

"Previously all the great sages rendered service unto the Personality of Godhead due to His existence above the three modes of material nature.

Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Visnu and His plenary portions. Those who are in the modes of passion and ignorance worship those in the same category - namely the forefathers, other living beings, and the demigods who are in charge of cosmic activities - for they are urged by a desire to be materially gifted with women, wealth, power, and progeny. In the revealed scriptures, the ultimate object of knowledge is Sri Krsna, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion [dharma] is rendering loving service unto Him. He is the supreme goal of life."

The word *purana* means "the oldest." That which was present before creation, before the division of the Vedas, and even before the commencement of *yugas* is called *purana*. This ancient truth is not separate from the Vedas. That is why the *Puranas* are called the fifth Veda. Also, *Puranas* are so called because they are *purana* or "complements" to the Vedas.

Kumara: The language of the *Puranas* appears modern to me.

Srila Prabhupada: When the oldest expressions are lost, then the *Puranas* are compiled in modern language, making them suitable for the present age. Language is just a dress; the purport or intention of the text is the body. Even when the language was updated, the body was not changed. If someone

describes the Supreme Lord by wearing the language-dress of twentieth century civilization, or if Vedic mantras are written with the paper, pen, and ink of the twentieth century, would we say that they cannot be called Vedic mantras? This type of orthodoxy is born of extremely abominable ignorance. One cannot ascertain whether the body is modern or ancient by looking at the age of the dress. The original story of the *Rg* mantra *tredha nidadhe padam* ["I placed three steps"] is present in the oldest recorded *Puranas* of the Eocene [prehistoric] epoch. But when previous texts become archaic and gradually lost, they were written in a modern comprehensible language.

To think that the sun we see this morning is not the same sun my grandfather saw but is a fresh new sun that has only taken birth today is simply childish. The *Puranas* are the oldest texts, and they appear and disappear. Those who consider "appearance" birth, and therefore think that the scriptures are modern texts, have been deceived.

For example, there is a racetrack on the land below your home. You can see through the small window in your house a jockey and horse suddenly running before your eyes and then disappearing. Would you think that the moment you saw the jockey and horse was the moment that they were being born, and the moment they disappeared from your sight was the moment of their death? No intelligent persons would think that. They would know that the horse and jockey were running before they came into and view and continued to run once they are out of sight, but that it is not possible to see the whole race from a small window. Similarly, if human beings with imperfect senses try to judge the appearance of the transcendental, sunlike *Puranas* with their mundane senses and insignificant intelligence, they will surely be misguided. They are deceived if they think what is "ancient" is actually "new" or "modern."

Kumara: I understand. But why then are there so many discussions of demigod and goddess worship and so many different opinions expressed in texts like the *Puranas*?

Srila Prabhupada: There are three kinds of *Puranas:* those in the mode of goodness, those in the mode of passion, and those in the mode of ignorance. In the *Puranas* in the mode of ignorance, the process of worshiping ignorance-based, narrow demigods are taught to readers qualified for that. Similarly, in the *Puranas* in the mode of passion, readers qualified for it are taught how to worship the passion-based demigods. In the *Puranas* in the mode of goodness,

worship of Lord Visnu is described.

Srimad-Bhagavatam (1.2.23-24) states:

sattvam rajas tama iti prakrter gunas tair yuktah parah purusa eka ihasya dhatte sthity-adaye hari-virinci-hareti samjnah sreyamsi tatra khalu sattva-tanor nrnam syuh parthivad daruno dhumas tasmad agnis trayimayah tamasas tu rajas tasmat sattvam yad brahma-darsanam

"The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness, and ignorance, and just for the material world's creation, maintenance, and destruction He accepts the three qualitative forms of Brahma, Visnu, and Siva. Of these three, all human beings can derive ultimate benefit from Visnu, the form of the quality of goodness.

"Firewood is a transformation of earth, but smoke is better than the raw wood. And fire is still better, for by fire we can derive the benefits of superior knowledge [through Vedic sacrifices]. Similarly, passion *[rajas]* is better than ignorance [tamas], but goodness *[sattva]* is best because by goodness one can come to realize the Absolute Truth."

Kumara: Discussions of demigod worship are also found in the *sat-tvika Puranas*?

Srila Prabhupada: The *sattvika Puranas* prohibit worship of the demigods as independent agents. In other words, these *Puranas* conclude that Lord Visnu is the supremely independent Personality of Godhead, and the demigods are His subordinate parts and parcels. The demigods are Lord Visnu's secretaries, entrusted with the responsibility of carrying out various universal affairs. To worship them as subordinates of Lord Visnu is the proper way to worship them.

The *Bhagavad-gita* (9.23) states:

ye 'py anya-devata-bhakta yajante sraddhayanvitah te 'pi mam eva kaunteya yajanty avidhi-purvakam

"Those who are devotees of other gods and who worship them with faith actually worship only Me, O son of Kunti, but they do so in a wrong way."

Kumara: But why are there differences of opinion among various spiritual texts?

Srila Prabhupada: One sees conflict when one views these apparently opposing opinions with one's material vision, but in the spiritual or enlightened understanding, perfect harmony and resolution is found to all such conflicts. In order to bewilder the demons and to protect the confidential treasury from unauthorized people, a contradictory picture is painted from the outside. This only reflects the author's intention to maintain the confidential nature of scripture. Krsnadasa Kaviraja Gosvami writes in *Sri Caitanya-caritamrta (Adi* 4.236):

ye lagi kahite bhaya, se yadi na jane iha va-i kiba sukha ache tribhuvane

"For fear of them I do not wish to speak, but if they do not understand, then what can be happier in all the three worlds?"

In some *Puranas* there are discussions of mixed goodness, but *Sri-mad-Bhagavatam* is the spotless *Purana* and is fully transcendental to the material modes of nature. Since the topics about the transcendental personality, Lord Visnu, who is the source of goodness, and the transcendental topics of Sri Krsna, who is origin of Lord Visnu, are described in *Srimad-Bhagavatam,* it is the embodiment of pure goodness - the direct incarnation of the Supreme Lord. *Srimad-Bhagavatam* (1.3.40-42) states:

idam bhagavatam nama puranam brahma-sammitam uttama-sloka-caritam cakara bhagavan rsih nihsreyasaya lokasya dhanyam svasty-ayanam mahat tad idam grahayam asa sutam atmavatam varam sarva-vedetihasanam saram saram samuddhrtam sa tu samsravayam asa maharajam pariksitam prayopavistam gangayam paritam paramarsibhih

"This scripture named *Srlmad-Bhagavatam* is the literary incarnation of God, and it is compiled by Srila Vyasadeva, the incarnation of God. It is meant for the ultimate good of all people, and it is all-successful, all-blissful, and all-perfect. Sri Vyasadeva delivered it to his son, who is the most respected among the self-realized, after extracting the cream of all Vedic literatures and histories of the universe. Sukadeva Gosvami, the son of Vyasadeva, in his turn delivered the *Bhagavatam* to the great Emperor Pariksit, who sat surrounded by sages on the bank of the Ganges, awaiting death without taking food or drink."

lokasyajanato vidvams cakre satvata-samhitam

“But the mass of people do not know this that the material miseries can be mitigated by devotional service and therefore the learned Vyasadeva compiled this Vedic literature, which is in relation to the Supreme Truth.” *(Srimad-Bhagavatam* 1.7.6)

yasyam vai sruyamanayam krsne parama-puruse bhaktir utpadyate pumsah soka-moha-bhayapaha

“Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Krsna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion, and fearfulness.” *(Srimad-Bhagavatam* 1.7.7)

sarva-vedanta-saram hi sri-bhagavatam isyate tad-rasamrta-trptasya nanyatra syad ratih kvacit

“*Srimad-Bhagavatam* is declared to be the essence of all *Vedanta* philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted to any other literature.” *(Srimad-Bhagavatam* 12.13.15)

srimad-bhagavatam puranam amalam yad vaisnavanam priyam yasmin paramahamsyam ekam amalam jñanam param giyate tatra jñana-viraga-bhakti-sahitam naiskarmyam aviskrtam tac chrnvan su-pathan vicarana-paro bhaktya vimucyen narah

“Srimad-Bhagavatam is the spotless *Purana.* It is most dear to the Vaisnavas because it describes the pure and supreme knowledge of the *paramahamsas*. This *Bhagavatam* reveals the means for becoming free from all material work, together with the processes of transcendental knowledge, renunciation, and devotion. Anyone who seriously tries to understand *Srimad-Bhagavatam*, who properly hears and chants it with devotion, becomes completely liberated.” *(Srimad-Bhagavatam* 12.13.18)

Kumara: Now it seems I will have unlearn whatever I have learned in my life.

Srila Prabhupada: By hearing from the book *bhagavata* and the devotee *bhagavata,* a great revolution takes place in life. All previous histories, experiences, and conclusions are dismantled, and in their place is established a

strong foundation on which one can cultivate God consciousness. This is called *diksa,* or the transmission of transcendental knowledge.

Kumara: Has Babu changed his religion?

Srila Prabhupada: Babu has been given a responsibility. It is necessary to know everything in detail about the internal matters of the followers of other religions, so he has accepted the guise of that religion. Unless one becomes Peter the Great, no one can excel in a shipping company in Russia. That is why even the princes of the Western countries take lessons [from the Russians] in navigation.

One person has taken the responsibility to find out how to propagate pure devotional service, as Mahaprabhu taught it, in Europe. This has created some doubts in the minds of some *gosvamis* and others. During the last Ratha-yatra at Puri, the King of Kashimbazar, Sriyukta Manindra Can-dra Nandi, kindly came to meet me alone with his personal bodyguard. I gave him the same answer - to which he said, “You are always trying in various ways to preach Mahaprabhu’s teachings.”

Kumara: The family descendants of the spiritual master of the King of Kashimbazar follow and support Gauranga-naganvada. Gauranga-naganvada is modern and not approved by the Six Gosvamis.

Srila Prabhupada: Gauranga-nagarivada is born from the same foolishness as the mood of trying to enjoy Gaura. You will see in the *Gaudiya* how we have smashed to pieces the philosophy of Gauranga-nagarivada in the protest against the article written by the late Sarvabhauma Mad-husudana Gosvami. The other day, I told the King of Kashimbazar that we should let intelligent persons read the Bible very nicely. Caitanyadeva’s teachings are so great that all other topics of all the great persons of the world are and will always be dim before them. There is no doubt about this. All scriptures, all great personalities, all *acaryas,* and all the world’s preachers have more or less tried to describe the Lord, but they could not do it properly. If weakhearted persons cannot understand this supreme truth and, while denying the brilliance of the midday sun think Caitanya-deva’s teachings narrow or insignificant, they will be cheated. Let them become degraded as the price of their foolishness.

Kumara: This is very nice. I am becoming more and more surprised, hearing your words. It is you who is really preaching the pure teachings of Mahaprabhu

to the educated society by protecting the Vaisnava society from the stain of the Neda-Nedis.

Srila Prabhupada: Our job is not reformation but reestablishment. It is not for us to reform the pure, eternal religion preached by Sri Mahapra-bhu, but as the shoe-carriers of His servants our duty is to reestablish that lost religion. It is certainly our duty to deliver the Gaudiya Vaisnava dhar-ma from the unlawful stain imposed on it by foolish people. It is true that I am insignificant, foolish, abominable, more sinful than Jagai and Madhai, wretched, fallen, and a dog-eater, but my Vaisnava spiritual masters are not insignificant, foolish, fallen, dog-eating sinful wretches; they are greater than the greatest. Mundane *sahajiyas* have forgotten these things. They make a show of presenting themselves as being lower than a blade of grass, but internally, working hard to maintain their strong pride, they place their spiritual master in the same category as the fallen, wretched dog-eaters. Therefore, they have no power to protest against those who are envious.

My spiritual master was a wonderful person. By his mercy, his principles entered into my head a little. He lived next to the public latrine in Navadvipa City, where people passed stool and urine, thinking, "Let the materialistic human beings pass stool on me." He told me many times, "Worship Hari by deceiving other people." We had the good fortune to sit by the lotus feet of such a great spiritual master.

Kumara: Has his biography been published?

Srila Prabhupada: We have partially described his characteristics in *Sajjana Tosani* and the *Gaudiya.* He did not present himself like a *babaji* of that adulterous society that dresses only in a loincloth. *Gosvamis* did not have a clue about him. Once, a hired, professional *gosvami* visited his cottage and made great supplications, but after the *gosvami* left, my spiritual master had the place where he had sat dug up and smeared with cow dung.

Kumara: So far we were under the impression that *gosvami* means one who comes from a seminal *gosvami* family, but you have revealed through scripture that the word refers to a self-controlled, exalted personality.

Srila Prabhupada: That is what Sri Rupa Gosvami Prabhu writes in the *Upadesamfta* (1):

vaco vegam manasah krodha-vegam jihva-vegam udaropastha-vegam etan vegan yo visaheta dhirah sarvam apimam prthivim sa sisyat

"A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger, and the urges of the tongue, belly, and genitals is qualified to make disciples all over the world."

Kumara: Where is *tridanda* discussed?

Srila Prabhupada: *Tridanda* is discussed in various places in texts like the *Javalopanisad, Harita Samhita, Manu Samhita, Sattvata Samhita, Skanda Purana, Padma Purana, Srimad-Bhagavatam, Caitan-ya-caritamrta, Upadesamrta, Ekadasi tattva, Bhavartha Dipika,* and so on. Sri Visnusvami, Sridhara Svami, and the Vaisnava *acaryas* of the Sri *sampradaya,* such as Sri Ramanuja, have all glorified *tridanda sannyasa.*

Kumara: Is it mentioned in both *Srimad-Bhagavatam* and *Sri Cait-anya-caritamrta?*

Srila Prabhupada: Yes. The songs of the *tridandi-bhiksu* of Avanti-nagara are described in the twenty-third chapter of the Eleventh Canto of *Srimad-Bhagavatam.* We have visited the place of that *tri-dandi-bhiksu* at Avanti and have a plan to establish a Tridandi Matha there.

Kumara: Where does it talk about *tridanda* in *Sri Caitanya-caritamr-ta?*

Srila Prabhupada: Soon after Mahaprabhu accepted *sannyasa,* He displayed the ideal of thinking Himself a *tridandi* by wandering around Radhadesa for three days while singing the *tridandi-bhiksu-giti.*

prabhu kahe—sadhu ei bhiksura vacana mukunda sevana-vrata kaila nirdharana paratma-nistha-matra vesa-dharana mukunda-sevaya haya samsara-tarana sei vesa kaila, ebe vrndavana giya krsna-nisevana kari nibhrte vasiya

"Sri Caitanya Mahaprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good. The real purpose of accepting *sannyasa* is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage

of material existence. After accepting the *sannyasa* order, Sri Caitanya Mahaprabhu decided to go to Vrndavana and engage Himself wholly and solely in the service of Mukunda in a solitary place." *(Sri Caitanya-caritamrta, Madhya* 3.7-9)

Only those who have controlled their body, mind, and speech by engaging them in the service of the Supreme Lord are *tridandis* and *gosvamis.*

vagda do 'tha manodandah kaya-dandas tathaiva ca yasyaite nihita buddhau tridanditi sa ucyate

"One is called a true *tridandi* in whose mind these three - control over his speech, control over his thoughts, and control over his body - are firmly fixed." *(Manu-samhita* 12.10)

ridanda-bhrd-yo hi prthak samacarecchanaih sanair-yastu ba-hir-mukhaksah san-mucya samsara-samasta-bandhanat sa yati visnoramrtatmanah padam

"The *tridandi sannyasa* gradually withdraws his senses from any connection with sight, sound, taste, smell, etc., and becomes indifferent. His mind is gradually freed from any trace of involvement with material enjoyment, and his behavior becomes similarly pure. Such a *sannyasi* has freed himself from family bondage and, becoming liberated, he tastes the nectar of spiritual bliss at the lotus feet of Sri Visnu." *(Harita-samhita* 6.23)

In the *Ekadasi Tattva,* Raghunandana Bhattacarya quotes a verse from the *smrti:*

devata-pratimam drstva yatincaiva tridandinam namaskaram na kuryacet upavasena suddhati

"After seeing the deity of the demigods and a *tridandi sannyasi,* if one does not offer his obeisances, then he has to fast one day to be purified of his sin."

Kumara: Texts like the *Javalopanisad* are the favorites of Sankaracarya.

Srila Prabhupada: Does it mean that just because Sankaracarya wrote a commentary on the Vedas that the Vedas are now *his* texts? Nowadays, even Moksa Mular [Max Müller], the late Rameshcandra Dutta Mahasaya, and others have written explanations on the Vedas. Does it mean we have to say that the Vedas belong to these *mlecchas* and *sudras?* Sewage water and Ganga water are

separate; one is impure and untouchable and the other supremely sanctified and capable of purifying everything it touches. But when sewage water enters the Ganges, then no one can see the difference between them. If one has a sincere desire to serve the Supreme Lord, then he can serve Him with each and every object. And if there is duplicity in his heart, then instead of serving the *salagrama-sila* he will dare to steal the *salagrama-sila's* thread or use the *salagrama-sila* to break nuts. Even if one is from Kamaskatka [Scandanavia], if his atheistic mentality is removed and he is made to engage in the service of the Supreme Lord, will we be forced to reject him?

As servants of Mahaprabhu we will preach the holy name of Mahapra-bhu all over the world. Mahaprabhu said:

prthivite ache yata nagaradi grama sarvatra pracara haibe mora nama

"In all the villages and towns all over the world, everywhere, this *sankirtana* movement will be preached." *(Sri Caitanya-bhagavata,* Antya 4.126)

Now imagine if the great instructor Mahasaya or his followers do not allow us to cross the ocean, or think that by crossing the ocean we will lose our caste. Will the preachers of devotional service to the Supreme Lord not propagate Mahaprabhu's teachings? Will they abstain from Mahaprabhu's mission and not follow His orders? Vaisnavas do not have the same concerns as attached, fruitive *smartas*. The *smartas* would never inquire about a Hindu festival from a Muslim. Vaisnavas, however, are independent in their desire to serve.

Mahaprabhu converted everyone to Vaisnavism. He made Buddhists, Pathans, Moghuls, *smartas*, and others give up their contrary religious systems; He brought about a spiritual change within them by initiating them into eternal *bhagavata-dharma.* Sri Caitanya is Godhead par excellence. Few people around the world know this fact. I will do whatever it takes so that gradually, the people of the whole world can know Sri Cait-anya's teachings.

Very soon, fifty lakhs of people are coming who will preach Mahapra-bhu's teachings all over the world. Sri Caitanyadeva established *bhaga-vata-dharma* by answering the questions of innumerable philosophers. Moreover, we are trying to solve the questions put forth by the newly concocted unauthorized philosophies opposed to Sri Caitanya by following in the footsteps of Sri Caitanyadeva.

Once, a few *smartas* attacked Yamunacarya, who in turn smashed their philosophy by quoting evidence from the Vedic literature. Just the other day, Pandita Madanamohana Malaviya, Piyush Babu, and the son of the great instructor, Pancanana Tarkaratna Mahasaya, whose name is Sriyukta Jiva Nyaya Tirtha, M.A., came to Sri Gaudiya Matha, and I had the opportunity to explain to them certain Vedic evidence.

Kumara: The great instructor Pancanana Tarkaratna Mahasaya once said, *sakta eva dvijah sarve:* only *saktas* are *brahmanas.* On another occasion I found a book in Kasi that explained how Ramacandra and Sri Krsna are *ksatriyas* and therefore cannot be an object of worship for *brahmanas.*

Srila Prabhupada: *Sakta eva dvijah sarve* - this is correct. But not pseudo *saktas,* who are interested only in bananas, fruits, and roots, or who eat the meat of goats, thinking it Devi *prasada.* Those *saktas* who are subordinate to the *gopis,* those *pure saktas* who are servants of the Lord’s internal spiritual potency, are the real *brahmanas.* So this statement is in our favor.

Pure *saktas,* who worship with the *Kama Gayatri* mantra are not so-called *brahmanas* but Vaisnavas. Brahmanism is included in Vaisnavism. Pure spiritual brahmanism belongs only to them. According to the *smrti:*

asuddhah sudra-kalpa hi brahmanah kali-sambhavah tesam agama-margena suddhir na srota-vartmana

“The *brahmanas* born in the Age of Kali are merely *sudras.* Their so-called Vedic path of karma is polluted and cannot purify them. They can only be purified by following the path of the *Agamas* or *Pancaratrika-vid-dhi.” (Visnu Yamala,* quoted in *Sri Hari-bhakti-vilasa* 5.5)

yo va etad aksaram gargy aviditvasmal lokat praiti sa krpanah ya etad aksaram gargi viditvasmal lokat praiti sa brahmanah

“He is a miserly man who does not solve the problems of life as a human and who thus quits this world like the cats and dogs, without understanding the science of self-realization. He is a wise *brahmana* who leaves this world knowing the solution to life’s problems.” (*Bfhad-aranyaka Upanisad* 3.8.10)

na sudra bhagavad-bhaktas tesam bhagavata matah sarva-varnesu te sudra ye na bhakta janardane

"A devotee should never be considered a *sudra.* All the devotees of the Supreme Personality of Godhead should be recognized as *bhagavatas.* If one is not a devotee of Lord Krsna, however, even if born in a brahmana, ksatriya or vaisya family, he should be considered a sudra."(Padma *Purana)*

brahmananam sahasrebhyah satrayaji visisyate satrayajl-sahasrebhyah
sarvavedanta-paragah sarva-vedanta-vit-kotya visnu-bhakto
visisyate vaisnavanam sahasrebhyah ekantyeko visisyate

"It is said that out of thousands of *brahmanas,* one is qualified to perform sacrifices, and out of many thousands of such qualified *brahmanas* expert in sacrificial offerings, one learned *brahmana* may have passed beyond all Vedic knowledge. He is considered the best among all these *brah-manas*. And yet, out of thousands of such *brahmanas* who have surpassed Vedic knowledge, one person may be a *visnu-bhakta,* and he is most famous. Out of many thousands of such Vaisnavas, one who is completely fixed in the service of Lord Krsna is most famous. Indeed, a person who is completely devoted to the service of the Lord certainly returns home, back to Godhead." *(Hari-bhakti-vilasa* 10.117 and *Bhakti-sandarbha* 177)

The attempt to make demigods and ordinary humans equal to Lord Visnu and Vaisnavas is a hellish mentality. The east is not the mother of the sun even though the sun rises from the east. Similarly, no particular family or caste is the cause of the appearance of Lord Visnu and His pure Vaisnavas. To call Ramacandra, Sri Krsna, Matsya, Kurma, Varaha, Nrsimha, and other *avataras ksatriyas*, or Matsya, Kurma, and Varaha animals, or Srila Thakura Haridasa, Srila Raghunatha dasa Gosvami Prabhu, Srila Sanatana Gosvami Prabhu, Sri Bhatta Raghunatha Gosvami Prabhu, Srila Uddharana Datta Thakura, Srila Narottama Prabhu, Srila Syamanan-da Prabhu, and similar Vaisnavas Muslims or *kayasthas* or goldsmiths or any other term denoting a connection with a mundane seminal family, is foolish and atheistic. Those who know the *nagna-matfka-nyaya* (logic of the naked mother) should not have the audacity to consider any Vaisnava a *mleccha, sudra,* or worldly fruitive *brahmana.*

Nagna-matrka-nyaya goes like this: Someone's mother used to run naked as a child when she lived at her father's house, but when she learned to wear a sari, got married, and had children, if her son, reminiscing about his mother's childhood, calls her a "naked woman," it is a ridiculous statement among the civilized. Similarly, if someone judges a duly initiated devotee according to the

position he had before his spiritual initiation, then learned people will condemn that attempt to equate the Vaisnava with his mundane past.

Kumara: You are the only one who is propagating Mahaprabhu's transcendental religion of love of God among learned persons by refuting philosophies like the attached fruitive *smarta* ideas, *mayavada,* and so on, all of which are opposed to *bhagavata-dharma.* Today, our lives have become glorious. The foot dust from a great personality like you has decorated this small house of someone as fallen and materialistic as us. Today my house has become sanctified and transformed into a holy place. We are greatly honored. "I came to scoff, but remained to pray."

Conversation 7

Srila Prabhupada and Kumara Prajna, Mr. Singh, Mr. Sen, and others. October 24, 1928

Kumara: What is the difference between the methods of worship adopted by the Saktas and that of the Vaisnavas?

Srila Prabhupada: The Vaisnavas consider the Supreme Lord the son. The Supreme Lord can never be the mother figure. Although the Supreme Lord contains the mother figure, Mother Nature, service to the mother is not the same as service to the Supreme. Wherever there is a relationship between father and mother, there has to be a tinge of matter in it. The fatherhood of God that Christ accepts is imbued with awe, reverence, and a sense of duty. It can be compared to *dasya-rasa.* But *Srimad-Bhagavatam* teaches a much higher conception than that. *Srimad-Bhagavatam* teaches that God Himself accepts the role of the son.

Kumara: The great instructor Pancanana Tarkaratna Mahasaya tried to establish Sakta philosophy from the *janmadyasya yatah* verse in the *Vedanta-sutra.*

Srila Prabhupada: From beginning to end, the *Brahma-sutra* refutes Sakta philosophy. In that first verse of *Srimad-Bhagavatam,* the word *atha* means "thereafter," *athah* means "therefore," and *brahma jijnasa* means "inquiry about the Almighty." In other words, when all one's other inquiries about limited material objects are finished, or when interest in the *karma-phala* propounded by

the *Purva-mimamsaka* sage Jaimini (which Jaimini calls *dharma jijnasa)* is finished, then one's *brahma-jijnasa* - inquiry into the nature of the Supreme Lord - can begin. The word *brahma* means "great." He is great because everything emanates from Him.

The *Brahma-samhita* glorifies the Supreme Lord as "the cause of all causes." He is the source of Sakti, the material energy; Sakti emanates from Him. That complete energetic Personality of Godhead, He who is the possessor of all energies, is called *para brahma.* This fact is explained in the *Sankarsana-sutra,* which states that the word *brahma* refers to Lord Visnu. In our practical experience, we see three things in the course of time: creation, maintenance, and annihilation. If an object comes into existence before my eyes, we call it the "birth" of that object; when that object exists for some time, we call that state "maintenance"; and when that object dissolves, we call it the object's "annihilation."

Mr. B. K. Sen: Then everything we see is finite?

Srila Prabhupada: Yes. Every object in space and time is finite. But when an object beyond all space and time appears in this world out of its inconceivable power and for its own reason - appearing to ordinary people as if it *belongs* to space and time - and then we consider that eternal object temporary and finite, then our understanding is faulty. Although the object "Krsna" may appear as if He belongs to material time and place, as if He is subject to creation, maintenance, annihiliation, He is not. Krsna existed before the material creation, and time, in fact, emanates from Him. He is not subject to time. Neither is He ever annihilated. Rather, He continues to exist after even an unlimited amount of time.

For example, we can see the racetrack below Kumara Bahadur's house. If a jockey runs on this track and we see him only through a small window, what will we see? If we think that when the jockey comes before our vision he is taking birth, while he remains within our vision he is alive, and once he has moved past our vision he has been annihilated, we will be wrong.

Mr. B. K. Sen: Does this mean the Supreme Lord has no birth?

Srila Prabhupada: The Supreme Lord is self-manifest. A sunrise is not the same as the sun's birth. The sun rises in the east, but that does not make the east

the sun's mother.

Kumara: Returning to the question of the Saktas, why can't the cause of all causes be the mother? Isn't everything emanating from Sakti, or energy?

Srila Prabhupada: The *utpattya-sambhavadhikarana* section of Vedanta refutes this *sakteya* philosophy. Women cannot produce offspring on their own. They must have a power connection with men.

Kumara: This may be true when it comes to the conceivable matter in this conceivable world, but why can't there be an exception when it comes to the inconceivable matter of the inconceivable world - for God?

Srila Prabhupada: Whatever exists in the inconceivable world as complete, most relishable, and unchangeable, is present in this conceivable world as incomplete, abominable, and perverted. If we consider this subject from another side, we can see that if an object lacks a particular ingredient, it cannot produce out of itself what it is lacking. We can try thousands of times, but we cannot churn yogurt out of water. Water can only be turned into ice. It is milk that is transformed into yogurt.

Sakti, or energy, does not have the capacity to be the cause of all causes. That energetic Personality under whom all energies rest is the cause of all causes. We can talk about flowers in the sky, the horns on hares, or hairs on tortoises, but flowers never grow in the sky, hares do not grow horns, and tortoises are hairless. To say that Sakti the cause of the universe is like talking about something imaginary. No one can proceed in the rational world by going against the theory of cause and effect.

Investigation of a prime cause is done through one of two systems. The first is through the principle of chaos, and the second is through absolute knowledge. The first requires an empirical leap into the dark, and the second means searching for the Absolute Truth using the descending method.

Yogen Babu: Why can't we discover the prime cause through empiricism? Can't we go on considering and concluding "not this," "not that" until we finally arrive at the prime cause?

Srila Prabhupada: That which the Vedanta calls *asya* ["of the manifested universes"] is the world of sense perception, or conceivable matter. Different

perceptions in this world, such as the “VIBGYOR” colors,[4] *(4 Violet, indigo, blue, green, yellow, orange, and red - the colors of the rainbow, in order)* or sounds based on alphabets like A, B, C, D or alpha, beta, gamma, delta, or *ka, kha, ga, gha,* have the capacity to dominate our eyes and ears. They can delude us at every moment - they have the power to do so. In philosophical language this is called the covering potency of Mayadevi. The covering potency covers our senses. Maya has another potency, called the repelling energy. In philosophical language this is called the throwing potency. Both of these potencies can distract us from absolute knowledge by covering our senses.

Every object in the material world is invested with the power to delude and distract. In this world, one person sees what another person shows. Our senses act like a mother, and the visible objects act like a father. When the mother and father combine - that is, when the senses and their sense objects combine - children, in the form of material knowledge, are produced. These children are all mundane. This is empiricism. With the help of this incomplete knowledge, one cannot possibly search after the complete whole, the prime cause, the cause of all causes.

Whatever we see in this world - we should know that those objects are mastering us, controlling us. In other words, the objects become the master and our senses their servants. But those who receive the light of absolute knowledge from the prime cause, do not find that their senses are slaves to sense objects; such persons are not deceived by the objects of the senses. That is, Maya’s covering and throwing potencies do not rule them. This is why they are able to see everything as Krsna or related to Krsna -chairs, couches, tables, elephants, horses, houses ... they see all of these and everything else as related to Krsna. What this means is that they see everything as something to be used for Krsna’s service. In this way, every atom has a part in Krsna’s pastimes.

Kumara: Then how did Sakta philosophy become so prominent?

Srila Prabhupada: This material world has emanated from the *sak-timan* Supreme Lord Visnu’s external energy. It is called Devidhama. Therefore *Srimad-Bhagavatam* (10.1.25) says, *visnor maya bhagavati yaya sammohitam jagat:* “The potency of the Lord, known as *visnu-maya,* who is as good as the Supreme Personality of Godhead, will also appear with Lord Krsna. This potency, acting in different capacities, captivates all the worlds, both material and spiritual.”

Mahamaya Durga is the predominating goddess of this place. Mahamaya has tempted everyone in the prison house of this material world by providing them various sucking toys. Therefore, the inhabitants of this place worship her.

The Sakta philosophy is part of Saivism. Rudra is the lord of destruction. Saivism is ultimately impersonal, or something the Buddhists define as voidism. Saktism is little more developed than Buddhism. But Saktism was born from a thirst for sense enjoyment. I may think, "I will enjoy him," and he may think, "He will enjoy me." As we try to enjoy intoxication, the intoxication begins to control us. Intoxication then becomes our master; our senses are enslaved by it. The enjoyer-master then dances wildly, riding me. This is how the ideas inherent in Sakta philosophy were born.

Only when we can search for the root of truth using a proper method can we expect a proper result.

The external world misguides us into thinking we are its enjoyers. It does this by presenting itself as the object of our enjoyment. Since the external world provided my gross body and mind, I call the world "mother." Moreover, as I demand different things from this mother, I turn her into my lover and thus lose my so-called worshipable mood. But even as I am trying to become the enjoyer, I end up being enjoyed by material nature. Material nature then becomes the enjoyer and my senses the enjoyed. This kind of enjoyer- enjoyed mentality is born from the living beings' attempt to find pleasure.

Kumara: How can we be saved from all these philosophies?

Srila Prabhupada: All these philosophies are different types of mental speculation. We can save ourselves from them by receiving the mantra.

Kumara: Many of us accept or have accepted mantras, but our tendency to speculate has not been vanquished.

Srila Prabhupada: We do not receive mantra. Mantra does not mean something blown from the mouth or a whispering in the ear. Mantra *diksa* means the receipt of transcendental knowledge. Transcendental knowledge smashes down to their foundation all our seemingly beautiful philosophical mansions, built on empiricism, and erects in their place an actual foundation of eternal transcendental knowledge, cleansing the ground of all contaminations. When the Supreme Lord taught Brahma such transcendental knowledge, He said:

yavan aham yathabhavo yadrupa gunakarmakah tathaiva tattva vijnanam astu te mad-anugrahat

“All of Me, namely My actual eternal form and My transcendental existence, color, qualities, and activities - let all be awakened within you by factual realization, out of My causeless mercy.” *(Srimad-Bhagavatam* 2.9.32)

In other words, the Supreme Lord told Brahma: “I am the Absolute Truth. This Absolute Truth is manifested through My energy, and that energy is the spiritual master.” Many agents and messengers come to this world, but that most powerful messenger, sent by God to suit the adaptability of each recipient - the name of that sole agency is “guru.” Revelation is made possible through that expert. He can free us of mental speculation and bring about within us a revolution of natural spiritual propensity.

Yogen Babu: We can use our own knowledge to find the Absolute Truth. Why do we need to gain knowledge from others?

Srila Prabhupada: This means you have not heard with full attention whatever we have discussed so far. For those who want to depend on their sensory knowledge I can cite an example. Once upon a time, a person decided to perform penance in a mountain cave, so he collected a big chunk of stone and closed the entrance of the cave to keep out tigers and other wild animals. But it did not occur to him that after fasting and practicing penance for some days that he would become too weak to move the heavy stone and get out of the cave.

Our confidence in our own sensory knowledge is as one-sided as that man’s considerations. In order to save ourselves from the teeth of wild animals, we follow the dictates of our sensory knowledge and ultimately invite our death. Those who adhere only to the knowledge they have gathered with their material senses become killers of the self.

The knowledge one receives from the spiritual master is not material knowledge but transcendental, spiritual knowledge. That knowledge does not belong to mankind or any particular thoughtful or intellectual person of this world. It is, rather, absolute knowledge, nondifferent from Krsna.

Kumara: Why is the *Brahma-sutra* called *sariraka*?

Srila Prabhupada: The Supreme Lord has two bodies or forms. One is an

external form and the other is an internal form. Since the Supreme Brahman has two forms (bodies), the *Vedanta-sutra,* which is nondifferent from Him, is called *sariraka.* Those who worship the impersonal Brahman are bewildered by the influence of the external body of the *sariraka,* but those who meditate on Him as *satyam param* see the spiritual variegatedness in the Supreme Brahman's internal form.

Kumara: Radhika is also called an energy *(sakti).* What is the difference between Radha and *saktis* like Durgadevi?

Srila Prabhupada: Srimati Radhika, the daughter of Vrsabhanu, is the principal *sakti,* and Durgadevi, who is the creator of the material universe, is the inferior *sakti.* Durgadevi is the energy that directs the Supreme Lord's external form. For those who are either busy measuring everything with the senses or who are not interested in discussions of the transcendental object, Mahamaya uses her covering and throwing potencies. She keeps the spiritual sky away from the sight of empiricists.

The living entities are engaged in those activities by which Mahadeva can maintain Mahamaya's activities. Mahadeva is the lord of destruction, and Brahma is the lord of creation. One should never ascribe motherhood to the Godhead. Durgadevi's motherhood is dependent on Lord Visnu's fatherhood. All mothers store the properties given by the father. The mother has no property; her duty is to nurture.

Kumara: Christians attribute parenthood to God. What about that?

Srila Prabhupada: There is a reason people attribute parenthood to God. Worshipers feel a sense of duty or gratitude or other such moods. To see the Godhead as the creator means to remain far away from seeing the actual truth of the Godhead. With God as the creator, worshipers then feel grateful and dutiful, and because of this, they think of God as a parent.

When we see God as *only* the creator, we fail to realize God's actual position. Our search for the cause, the cause of causes, and the cause of *all* causes, becomes obstructed midway. Devotion to the father, devotion to the mother - these are born of the same motivation. Devotion to God as the father or mother is not unmotivated; rather, it is based on material desire. It keeps the worshiper far away from knowing the Supreme Lord's actual form. Persons who miss Him

remain habituated to worldly ethics and tend to follow the path of sense gratification. They do not worship God out of love. Since they want to approach God in a mood of awe and reverence, they are far from knowing the Lord's actual characteristics.

Sri Caitanyadeva preached God's sonhood. He rejected the idea that God is our parent. Christianity can be fully developed and [spiritually] ethical if Christians hear Sri Caitanyadeva's teachings.

Kumara: The quarrel between the Saktas and the Vaisnavas has been going on for a long time.

Srila Prabhupada: Real Vaisnavas do not quarrel with anybody. They do not wish to cause anxiety to any living entity in any way. They are nonenvious. And because they are nonenvious, they try to benefit all living entities. They preach the truth by which the living entities can obtain their actual fortune. Nothing but service to Visnu can benefit the soul. Living entities can find temporary physical and mental happiness and welfare by serving Visnu's illusory energy, but in the end, such service will only cover the soul even more.

The spirit soul will be deviated from his eternal duty if he serves *maya*. People who are bewildered by Lord Visnu's illusory energy, misconstrue the welfare activities of the Vaisnavas, calling the Vaisnavas attempts to help people "envy" and "quarreling." These people then get busy quarreling with their own physicians or eliminating their physicians all together.

The Saktas can only see up to the mother, because from her they receive what they need for their material enjoyment. They do not care for the mother's husband. As long as they are averse to Vaisnavism, they will only be able to understand the mother. It will appear to them, according to their material conception, that the energy is the source of everything.

We may think that the mother is the fountainhead, but she is really only the custodian of our physical frame, not of our soul. The soul is unborn; it has no mother. The soul's propensity is not to enjoy matter or even to renounce it. There is no "give me, give me" in the spirit soul's nature. The soul is the associated counterpart of the Absolute Truth, Visnu. The soul's only self-interest is to desire happiness for the Absolute Truth. Pure Vaisnavas always search with heart and soul after what will make the Absolute Truth happy.

Aksaya Babu: Because she is the custodian of our physical frame, we demand many things from the mother such as wealth or our enemies' defeat or a beautiful wife, and so on.

Srila Prabhupada: Yes, that is true.

Yogen Babu: Do trees and creepers have consciousness?

Srila Prabhupada: Certainly. But their consciousness is not fully developed. Their eternal propensity is dormant along with their consciousness. Therefore, at present they display the characteristics of undeveloped consciousness.

Yogen Babu: They don't have free will, or do they?

Srila Prabhupada: Yes, they do have free will. If you try to beat an animal, it will run away. Nowadays, many of you have seen, by the help of science, that if someone is cutting grass or creepers, those plants try to resist.

Yogen Babu: Why can't action performed out of duty be called devotional service?

Srila Prabhupada: Duty is only a regulation. Something that is not done out of pure love cannot be called devotional service. Actions performed only out of a sense of duty have their effect only on the mind, intelligence, and false ego, whereas actions done in love and devotion -attachment to the Supreme - have their effect on the soul. Pure attachment, devotional service, emanates from the soul. Devotional service is the natural propensity of the soul, but the propensity of the mind is to act out of duty, gratitude, and so on.

There is no path that can benefit us other than the cultivation of spiritual consciousness. The whole world is filled only with mental speculation and physical enjoyment. Only Sri Caitanyadeva propagated the elevated teachings of spiritual realization and the soul's natural propensity. Animals, birds, grass, creepers, human beings, and all the other living entities, became spiritually enlightened by Sri Caitanyadeva's preaching about spiritual consciousness. All of you should also consider His unique compassion.

Conversation 8

Srila Prabhupada and Pandita Gaurinath Sastri October 30, 1928

[Srila Prabhupada was staying at the palace of the Independent King of Sidli, Abhay Narayana Deva Bahadura, in Dhubri, Assam, where he was scheduled to speak hari-katha. *At that time, Pandita Sriyukta Gaurinath Sastri, B. L. Mahasaya arrived at the feet of Srila Prabhupada. After Sastri Mahasaya offered his obeisances to Srila Prabhupada and took his seat, the* hari-katha *began.]*

Srila Prabhupada: You must have discussed *Srimad-Bhagavatam* a lot.

Sastri: What can I say about *Srimad-Bhagavatam*? I have only gone through some verses of it.

Srila Prabhupada: When you were in Gaya, you must have discussed Mahaprabhu.

Sastri: Usually I speak from *Caitanya-Bhagavata*, *Caitanya-caritamr-ta*, and so on.

Srila Prabhupada: It will be audacity on my part to speak something before a learned scholar like you.

Sastri: You are a greatly learned scholar, a *maha-bhagavata*. Kindly instruct me so that I may achieve some benefit in life. I do not know anything about this subject matter. Therefore, I have come to you to learn these things.

Srila Prabhupada: We can only serve you the topics my spiritual master discussed, as his remnants. Apart from this, we have no qualification.

The Supreme Lord is transcendental to the material senses. In the explanation of the world *adhoksaja,* Srila Jiva Gosvamipada said, *adhah kftam aksajam indriyaja jnanam yena*. The transcendental object is not accessible to fruitive workers; he cannot be understood with one’s material senses. Were He so accessible, He would be just another one of the objects of mundane enjoyment. Rather, He is the center of all love, and I am His part and parcel of indefinite all loved.

Sastri: How am I His part and parcel?

Srila Prabhupada: Just like the sun and its ray. A particular sunray is not the complete sun, but at the same time it is not separate from the sun. It is an inseparable part of the sun. When there is a solar eclipse, Rahu does not cover the sun, it covers our vision of the sun. Our vision has been covered, so we are unable to see the sunlike Supreme Lord. The molecules that make up matter create an impediment to our vision. Therefore we have become detached from Him. The covering and throwing potencies of *maya* have covered and distracted us from the Supreme Lord.

Sastri: This means first covering and then throwing?

Srila Prabhupada: There is no such thing as covering first and throwing later. Covering and throwing take place simultaneously.

Sastri: There has to be a reason before being thrown.

Srila Prabhupada: If we look at it from an external point of view, then we would have to say we are thrown first and then covered. For example, if there are two objects placed so close to each other that there is no space between them, how can there be covering? There has to be even a tiny bit of space where one can put the covering. How can there be covering if there is no space at all and both of them are in a close embrace? The covering comes as soon as there is a space created by deviation from service. According to the logic of "piercing one hundred lotus leaves simultaneously," even if it appears that all the leaves have been pierced at the same time, it really took an imperceptible moment to pierce each leaf separately. Even if covering and throwing are practically simultaneous, the opportunity to throw comes first, and taking advantage of that, then the covering takes place.

According to another understanding, covering can take the shape of throwing. For example, if two objects are closely connected and a nail is inserted between them, then the nail can bring about a covering by separating the two objects. Similarly, the nail of *maya*S covering potency can insert itself between the living entities and God and distract the living entities from their position of remaining engaged in God's service.

Sastri: Then there has to be a cause before being thrown and covered.

Srila Prabhupada: Yes. Unless there is a reason, it is impossible to separate the two attached objects. Suppose a man is walking on the street. Suddenly, another man comes from the other direction and rams into him. Immediately there is a fight.

Sastri: Then why are we thrown?

Srila Prabhupada: The reason we are thrown is included in our nature.

Sastri: Why do we have such a nature?

Srila Prabhupada: Our independence alone causes it.

Sastri: From where did the dependent living entities get such independence?

Srila Prabhupada: Because we are minute spiritual particles of the supremely independent God, we contain within us a minute portion of His complete qualities. Krsna has full independence, and so the living entities have limited independence.

Sastri: When do covering and throwing potencies act on the living entities?

Srila Prabhupada: As soon as the living entities become indifferent to serving God, the time for covering and throwing begins.

Sastri: What is that indifference?

Srila Prabhupada: Indifference means to remain neutral. Neutrality can pull human beings in one direction or another. It can attract us toward the Lord's service or to become averse to that service. We call that state "marginal."

Neutrality is achieved after all material objects are eliminated, at the stage called *brahma-bhutah prasannatma na socati na kanksati samah sarvesu bhutesu.* In that stage, if one is not attracted toward transcendental devotional service, then he is captured by aversion to God.

Aversion can be of two types: the inclination for material enjoyment, and the inclination for renunciation. There are two paths: the path leading to the kingdom of material enjoyment, and the path leading to the kingdom of spiritual pastimes. Therefore, the neutral state is very dangerous. Living entities cannot

remain in a state of neutrality; they will either go toward *maya* or toward serving God.

Sastri: Then how can we avoid being covered and thrown?

Srila Prabhupada: If one worships the Supreme Lord constantly with love and devotion, he will never be covered or thrown by *maya*. But the worship has to be continuous. If there is a little gap in the continuity, then *maya's* covering potency takes advantage of it and covers us.

Sastri: What do you mean by *bhajana?*

Srila Prabhupada: *Bhajana* is the tie of love between the all-lover and the all-loved.

Sastri: That is *dasya,* servitorship.

Srila Prabhupada: Yes. To teach people, it has been called *dasya.* When *dasya* progressively improves, it transforms into *sakhya, vatsalya,* and *madhurya.* Favorable cultivation of Krsna consciousness without any covering of *anyabhilasa* - karma, *jnana,* yoga, *tapah, vrata,* and so on -is called *bhajana. Hatha-yoga*, *raja-yoga, karma-yoga, jnana-yoga*, and *vrata-tapasya-yoga* are all nondevotional processes and are therefore not fit to be called *bhajana.*

Sastri: The mind is regulated by the practice of yoga, the heart becomes purified by the performance of karma, and the mind becomes peaceful by the cultivation of *jnana.*

Srila Prabhupada: The process of yoga can never permanently regulate the mind, because the process is artificially imposed. *Srimad-Bhaga-vatam* (1.6.35) states:

yamadibhir yoga-pathaih kama-lobha-hato muhuh mukunda-sevaya yadvat tathatmaddha na samyati

"It is true that by practicing restraint of the senses by the yoga system one can get relief from the disturbances of desire and lust, but this is not sufficient to give satisfaction to the soul, for this [satisfaction] is derived from devotional service to the Personality of Godhead."

Srimad-Bhagavatam (10.51.60) also states:

yunjananam abhaktanam pranayamadibhir manah aksina-vasanam rajan drsyate punar utthitam

“The minds of nondevotees who engage in such practices as *pranaya-ma* are not fully cleansed of material desires. Thus, O King, material desires are again seen to arise in their minds.”

And *Srimad-Bhagavatam* (11.29.2) states:

prayasah pundarikaksa yunyanto yogino manah visidanty asamadhanan mano-nigraha-karsitah

“O lotus-eyed Lord, generally those *yogis* who try to steady the mind experience frustration because of their inability to perfect the state of trance. Thus they are weary in their attempt to bring the mind under control.”

Complete purification of the heart is never possible by the performance of fruitive activities. You must have read all these topics vividly in *Srimad-Bhagavatam*, such as in this verse:

karmana karma-nirharo na hy atyantika isyate avidvad-adhikaritvat prayascittam vimarsanam

“Sukadeva Gosvami, the son of Vedavyasa, answered: My dear King, since acts meant to neutralize impious actions are also fruitive, they will not release one from the tendency to act fruitively. Persons who subject themselves to the rules and regulations of atonement are not at all intelligent. Indeed, they are in the mode of darkness. Unless one is freed from the mode of ignorance, trying to counteract one action through another is useless because this will not uproot one’s desires. Thus even though one may superficially seem pious, he will undoubtedly be prone to act impiously. Therefore, real atonement is enlightenment in perfect knowledge, Vedanta, by which one understands the Supreme Absolute Truth.” *(Sri-mad-Bhagavatam* 6.1.11)

Or this one:

prayascittam cirnani narayana-paranmukham na nispunanti rajendra sura-kumbham ivapagah

“My dear King, as a pot containing liquor cannot be purified even if washed in the waters of many rivers, nondevotees cannot be purified by processes of atonement even if they perform them very well.” *(Sri-mad-Bhagavatam* 6.1.18)

You will have also read in the *Upanisads:*

avidyayam bahudha vartamana vayam krtartha ity-abhimanyanti balah yat karmino na pravedayanti ragat tenaturah ksina-lokas-cyavante

“Deep in the darkness of ignorance, these fools think, ‘We have reached the goal.’ Being attached to karmic religions they fail to understand the truth. After their piety is exhausted they fall down to repeated birth and death.” *(Mundaka Upanisad* 1.2.9)

And you have already heard what Mahaprabhu says in *Sri Caitan-ya-caritamrta (Madhya* 9.263):

karma-ninda, karma-tyaga, sarva-sastre kahe karma haite prema-bhakti krsne kabhu nahe

“In every revealed scripture there is condemnation of fruitive activities. It is advised everywhere to give up engagement in fruitive activities, for by executing them no one can attain the highest goal of life, love of Godhead.”

Without hearing *hari-katha,* one cannot totally purify one’s heart. Such purification is never possible through the practices of karma, *jnana,* yoga, *tapa, vrata,* and so on.

Srimad-Bhagavatam (2.8.4—6) states:

srnvatah sraddhaya nityam grnatas ca sva-cestitam kalena natidirghena bhagavan visate hfdi

“Persons who hear *Srimad-Bhagavatam* regularly and are always taking the matter very seriously will have the Personality of Godhead Sri Krishna manifested in their hearts within a short time.”

pravistah karna-randhrena svanam bhava-saroruham dhunoti samalam krsnah salilasya yatha carat

“The sound incarnation of Lord Krsna, the Supreme Soul [i.e., *Sri-mad-Bhagavatam*], enters into the heart of a self-realized devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger, and hankering. Thus it acts like autumnal rains upon pools of muddy water.”

dhautatma purusah krsna-pada-mulam na muncati mukta-sarva-pariklesah panthah sva-saranam yatha

“A pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of Lord Krsna, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey.”

Even if one’s mind becomes peaceful and he therefore becomes self-satisfied, if he does not engage in hearing and chanting about Hari, then such self-satisfaction will cause his degradation.

Srimad-Bhagavatam (10.2.32) states:

ye ’nye ’ravindaksa vimukta-maninas tvayy asta-bhavad avisuddha-buddhayah aruhya krcchrena param padam tatah patanty adho ’nadrta-yusmad-anghrayah

“O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet.”

jivan-mukta api punar bandhanam yanti karmabhih yady acintya-maha-saktau bhagavaty aparadhinah

“Those souls who have attained liberation while living can again become bound if they commit an offense to the inconceivably powerful Supreme Personality of Godhead.” *(Vasana-bhasyodhrta, Sri Bhagava-ta-parisista-vacana)*

jivan-muktah prapadyante kvacit samsara-vasanam yogino na vilipyante karmabhir bhagavat-parah

“Those who have attained liberation while living sometimes develop material attachment, but those who are fixed in *bhakti-yoga*, who have dedicated

themselves to Krsna, will never again have to suffer repeated birth and death." *(Vasana-bhasyodhrta, Sri Bhagavata-parisista-vacana)*

jnane prayasam udapasya namanta eva jivanti san-mukharitam bhavadiya-vartam sthane sthitah sruti-gatam tanu-van-manobhir ye prayaso 'jita jito 'py asi tais tri-lokyam

"Those who, even while remaining situated in their established social positions, throw away the process of speculative knowledge and with their body, words and mind offer all respects to descriptions of Your personality and activities, dedicating their lives to these narrations, which are vibrated by You personally and by Your pure devotees, certainly conquer Your Lordship, although You are otherwise unconquerable by anyone within the three worlds." *(Srimad-Bhagavatam* 10.14.3)

sva-sukha-nibhrta-cetas tad-vyudastanya-bhavo 'py ajita-rucira-lTlakrsta-saras tadiyam vyatanuta krpaya yas tattva-dipam puranam tam akhila-vrjina-ghnam vyasa-sunum nato 'smi

"Let me offer my respectful obeisances unto my spiritual master, the son of Vyasadeva, Sukadeva Gosvami. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the pleasing most melodious pastimes of Lord Krsna. He therefore mercifully spoke the supreme *Purana, Srimad Bhagavatam,* which is the bright light of the Absolute Truth and which describes the activities of Lord Krsna." *(Srimad-Bhagavatam* 12.12.69)

Sastri: Yes, devotional service is the only spontaneous dharma for Kali-yuga.

Srila Prabhupada: Why only Kali-yuga? Devotional service is the religion for all times, all places, and all persons. Karma, *jnana,* and yoga are only *naimittika* (occasional) dharmas; they are not the living entities' spontaneous and constitutional propensity. Devotional service is the only eternal dharma for liberated souls. The religious systems people invent while they are still conditioned and under the influence of *anartha* are what we have come to call karma, *jnana,* yoga, *tapa,* and *vrata.* You have learned from *Srimad-Bhagavatam* (1.7.10, 4-7):

atmaramas ca munayo nirgrantha apy urukrame kurvanty ahaitukim bhaktim

ittham-bhuta-guno harih bhakti-yogena manasi samyak pranihite ’male apasyat purusam purnam mayam ca tad-apasrayam yaya sammohito jiva atmanam tri-gunatmakam paro ’pi manute ’nartham tat-krtam cabhipadyate

anarthopasamam saksad bhakti-yogam adhoksaje lokasyajanato vidvams cakre satvata-samhitam yasyam vai sruyamanayam krsne parama-puruse bhaktir utpadyate pumsah soka-moha-bhayapaha

“All varieties of *atmaramas,* especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service to the Personality of Godhead. This means the Lord has transcendental qualities and therefore can attract everyone, including even liberated souls.

“Thus he fixed his mind, perfectly engaging it by linking it in devotional service (*bhakti-yoga*) without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.

“Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.

“The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this Vedic literature, which is in relation to the Supreme Truth.

“Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Krsna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion, and fearfulness.”

Maya means “that which is not.” That which *is,* the positive, is God. Negation of the positive, God, is the negative, or *maya.* As soon as we connect the negative *maya* to the positive, personal God, considering ourselves God, we give birth to self-worship. When I understand myself as a servant of God, then I am not bewildered into serving *maya*. But as long as I do not become established as a servant of God, a worshiper of Lord Visnu, I will see the whole world as meant for my enjoyment. In that state, I will no longer see the world as filled with ingredients for God’s worship and I become mad to lord it over material nature.

Then, being envious of others, I will slaughter goats, hens, and fish, or will try to enjoy river water, fruits, nature's beauty, and so on. Only when we actually become wise will we come to know that the senses have only delegated power.

Only by transcendental knowledge can both my enjoying spirit and my sinful mentality be removed. We will not approach the class of professors that is puffed up with lust, anger, illusion, greed, pride, and envy. If we approach such people we can never gain transcendental knowledge.

We have forgotten our original nature by coming to this perverted world. *Srimad-Bhagavatam* (12.12.55) states:

avismrtih krsna-padaravindayoh ksinoty abhadrani ca sam tanoti sattvasya suddhim paramatma-bhaktim jnanam ca vijnana-viraga-yuktam

"Remembrance of Lord Krsna's lotus feet destroys everything inauspicious and awards the greatest good fortune. It purifies the heart and bestows devotion for the Supreme Soul, along with knowledge enriched with realization and renunciation."

Sastri: Yes, our only need is to remember the Supreme Lord all the time. *Smartavyah satatam visnur vismartavyo na jatucit.*

Srila Prabhupada: The moment I forget the Supreme Lord I become an acquirer. I dive into acquiring land, knowledge, money, and so on. This is the improper use of my spiritual nature, so inevitably I will commit indiscretions and develop misconceptions. I will inevitably become an empiricist, and then I will spend my life busily accumulating material objects.

Sastri: What do you mean by the ascending path?

Srila Prabhupada: The ascending path is Ravana's policy of building a staircase to heaven. That kind of uphill work is the most puzzling task. *Srimad-Bhagavatam* (10.14.4) instructs us to reject this kind of uphill work, this attempt to build a staircase to heaven:

sreyah-srtim bhaktim udasya te vibho klisyanti ye kevala-bodha-labdhaye tesam asau klesala eva sisyate nanyad yatha sthula-tusavaghatinam

"My dear Lord, devotional service unto You is the best path for self-realization.

If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble."

Srimad-Bhagavatam (10.2.32) states:

ye 'nye 'ravindaksa vimukta-maninas tvayy asta-bhavad avisuddha-buddhayah aruhya krcchrena param padam tatah patanty adho 'nadrta-yusmad-anghrayah

"O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet."

One method is to take up a lamp and forcibly try to find the sun at night, while the other method is to pray for sunrise and then to see the sun with the help of the sun's light. When we desire material enjoyment, we follow the ascending path. We begin to endeavor to acquire knowledge, mystic *siddhis,* the results of our fruitive activities. But such an endeavor via the ascending path will always remain incomplete. A twenty-year-old civilization appears insignificant when compared to a hundred-year-old civilization. Again, a hundred years of experience will prove faulty when compared to two hundred years of experience - and that two hundred years of experience will be rejected when compared against a thousand years of experience. Therefore, intelligent persons never take the ascending path.

Sastri: Can the ascending process be abandoned completely?

Srila Prabhupada: As long as human beings depend on their own strength, pride, and experience, they cannot surrender to the lotus feet of the Supreme Lord. Until we surrender and take shelter of the Supreme Lord, we will continue to glorify the ascending path. When we understand just how insignificant our borrowed strength is, how puny our pride, and how useless our own endeavor, only then will we surrender to God and walk the descending path. You have read the story of Gajendra, king of elephants in *Srimad-Bhagavatam.* At the beginning, Gajendra became intoxicated and was enjoying the company of

female elephants in the lake near the Rtumat forest. As he splashed around in the water, the lives of the aquatics became miserable. They were unable to live in that water. After a while, a large and powerful crocodile came and bit the intoxicated Gajendra's leg. A fierce battle took place between the two that went on for a thousand years, each of them displaying their prowess and showing off their strength.

Over time, Gajendra's physical strength diminished, and so his boasting pride also diminished. Finding no other way to free himself from the crocodile's clutches, Gajendra decided to take shelter at the lotus feet of the Supreme Lord. Surrender to the Lord would alone benefit him.

As long as the living entities think, like the intoxicated Gajendra, that their insignificant ego is great, they continue to glorify the ascending path. And when the glories of taking shelter of the Supreme Lord appear in their hearts, they surrender, or follow the descending path. Saintly persons always preach the process of surrender. They do not encourage anyone to follow the ascending path. However great one may be, if he considers the ascending path to be the path of auspiciousness, his degradation is inevitable. Krsna alone is the shelter of all. The idea of accepting any other shelter can never protect us.

The *Bhagavad-gita* (3.27) states:

prakrteh kriyamanani gunaih karmani sarvasah ahankara-vimudhatma kartaham iti manyate

"The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature."

Only those who are bewildered by false ego maintain a fruitive mentality, remaining always interested in material advancement. They are followers of the ascending path. The impersonalists who want liberation also want to become great by their own endeavors. They falsely think that they have become liberated. The impersonalists want to become one with God. The small thirst to become great is called "ascending." The mystic yogis want to become a little higher than others by attaining mystic power. All these fall into the category of "ascending." By following these processes, the living entities simply become degraded. As *Srimad-Bhagavatam* (10.2.32) states:

aruhya krcchrena param padam tatah patanty adho 'nadrta-yusmad-anghrayah

Whatever our condition, we should not try to become impersonalists, or follow the ascending path, maintain the sinful desire of fruitive workers or mystic yogis, or be driven by the desire for material enjoyment and liberation. Instead, we should surrender body, mind, and words to the saintly persons and hear from them submissively. Only then will we be able to conquer the unconquerable Lord.

Whether we are learned or foolish, wherever we are in our present condition, we should hear transcendental topics from the mouths of the Supreme Lord's devotees. We currently live in the kingdom of faults. If we try to discuss scripture by enhancing the topics with the fruits of our mental speculation, we will be deceived. Trying to discuss scripture driven by a desire for material enjoyment or liberation is like trying to bring scripture under our control. But the scripture is directly Krsna - an incarnation of Krsna. The Supreme Lord says in the *Bhagavad-gita* (4.34):

tad viddhi pranipatena pariprasnena sevaya upadeksyanti te jnanam jnaninas tattva-darsinah

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth."

The endeavor to master *maya* also falls in the category of fruitive activities. Being intoxicated by the pride of being a master, if we make only a show of receiving instructions, we will certainly be cheated; the scriptures will not be revealed to us. The scriptures are revealed only to surrendered souls. The *Svetasvatara Upanisad* (6.23) states:

yasya deve para bhaktir yatha deve tatha gurau tasyaite kathita hy arthah prakasante mahatmanah

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."

Mahaprabhu taught us:

trnad api sunicena taror api sahisnuna amanina manadena kirtamyah sada

harih

"One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others, can very easily always chant the holy name of the Lord."

As long as we remain humbler than a blade of grass, we will be able to perform *hari-kirtana.* The moment we try to become "bigger" or "greater," we will have to say goodbye to *kirtana.*

It is said in the *Brahma-samhita* (5.38):

premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu
vilokayanti yam syamasundaram acintya-guna-svarupam govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who is Syamasundara, Krsna Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love."

When one becomes established on the platform of *advaya-jnana,* there is no longer any question of rupture or conflict.

Sastri: In the phrase *mayam ca tad-apasrayam* ["{and thus he saw} the Absolute Personality of Godhead along with His external energy, which was under full control."], the word *ca* explains that the Supreme Lord and *maya* are two separate truths. Is that correct?

Srila Prabhupada: Seeing the word *ca,* some people think that the Supreme Lord is one and *maya* is something other. But it is not like that. The reason the author uses *ca* is because *maya* is only Krsna's energy; *maya* cannot be considered Krsna, yet *maya* has no separate existence from Krsna. This fact has been explained in the four original verses of *Srimad-Bhagavatam* [2.9.34] as *rte 'rtham yat pratiyeta na pratiyeta cat-mani: maya* is the Supreme Lord's external energy.

In his commentary on this verse, *Sridhara Svami* writes: *tadapasrayam isvarasrayam tadadhinam mayamcapasyat:* The living entities are the energy of the absolute Godhead; they are not the absolute Godhead themselves. The Supreme Lord is never overwhelmed by *maya.* This is because *maya* is under

His control. As stated in *Sri Caitanya-caritamrta (Madhya* 6.162):

'mayadhisa' 'maya-vasa'—isvare-jive bheda hena-jive isvara-saha kaha ta' abheda

"The Lord is the master of His potency, and the *jivas* are the servants of His potency. That is the difference between the Lord and the living beings."

Those who think of the impoverished [daridra] Narayana become bewildered by Narayana's illusory energy and end up becoming fruitive workers. Thus they fall down from the Lord's service. Narayana is never controlled by *maya.* Laksmi's husband, Narayana, is never poor. The Supreme Lord never becomes entangled or tied by the noose of *maya*. These things have been clearly explained by Sri Caitanyadeva. It is the insignificant living entities who sometimes think themselves poor, sometimes rich, sometimes a king, sometimes a subject, sometimes a sense enjoyer, sometimes a candidate for liberation, sometimes a yogi, and sometimes an ascetic. This is only because they forget Krsna. The minute conscious living entities have the capacity to be bewildered by *maya.* *Srimad-Bhagava-tam* repeatedly refutes imaginary and sinful ideas like Narayana becoming poor or God becoming bewildered by *maya*.

As a result of forgetting the Supreme Lord Krsna, the living entities become illusioned by *maya* and think like what is described in *Sri-mad-Bhagavatam* (1.7.5):

yaya sammohito jiva atmanam tri-gunatmakam paro 'pi manute 'nartham tat-krtam cabhipadyate

"Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries."

Even though the living entities are spiritual, they glorify *anarthas,* or unwanted things. "I am poor," "I am rich" - these mindsets are born from *anarthas,* or forgetfulness of the self. The word *para* means "transcendental to the three modes of material nature." Even if the living entities belong to the transcendental mode of pure goodness, they still come to consider themselves "poor," etc., being entangled by *maya's* covering and throwing potencies. This is not Narayana's poverty but their own forgetfulness of Krsna. Those who think Narayana poor are fully engrossed by their own *anarthas.* Therefore, *Srimad-*

Bhagavatam (1.7.6) prescribes that the best way to remove this disease of *anartha* is to cultivate devotional service to the transcendental Personality of Godhead *(anarthopasamam saksad bhakti-yogam adhoksaje).*

To engage in the service of sense objects is simply cheating. It is impossible to achieve devotional service to the Supreme Lord by taking shelter of cheating religions like karma, *jnana*, or yoga, or the desires for material enjoyment or liberation. Pseudo devotional service, service covered by karma, *jnana*, yoga, or *tapasya*, is not pure devotional service. Therefore, it cannot touch the lotus feet of the transcendental Godhead. For this reason, until one renders devotional service directly to the transcendental Personality, one cannot remove one's *anarthas*, and as long as one's *anarthas* remain, one will speak like a madman, calling Lord Narayana "poor."

So approaching with a desire for unalloyed devotional service, one has to hear from the saintly persons at all times. This is how to receive knowledge of the spiritual world. To consider the Supreme Lord Visnu equal to the demigods is one of the diseases of *anartha-filled* people. Therefore, the perfect physician, Vyasadeva, warns us in the *Sri Daksinatya:*

arcye visnau sila-dhir gurusu nara-matir vaisnave jati-buddhir visnor va vaisnavanam kali-mala-mathane pada-tirthe 'mbu-buddhih sri-visnor namni mantre sakala-kalusa-he sabda-samanya-buddhir visnau sarvesvarese tad-itara-sama-dhir yasya va naraki sah

"One who thinks the worshipable Deity form of Lord Visnu is a stone, the bona fide spiritual master is an ordinary man, the Vaisnava belongs to a caste in the *varnasrama* system, the water that has washed the feet of Lord Visnu or the Vaisnavas, and that actually removes the sins of the Kali-yu-ga, is ordinary water, the name of Lord Visnu, which is a sacred mantra that removes all sin, is an ordinary sound, or the Supreme Lord Visnu is the same as other persons, is a resident of hell."

As soon as we speak like this, immediately, those who do not have strong faith in the Absolute Truth say that in the Vaisnava literature, Lord Visnu is glorified as the greatest, but in Saivite literature, Lord Siva is glorified in the same way; for the Saktas, Durga is called topmost, and for those who worship Ganapati, Ganapati is the greatest. The devotees of Surya, of course, call *him* the greatest. So these deities are all the same. The devotees of different demigods have

claimed that their worshipable deity is topmost. In the Vedic literature, Agni, Vayu, Varuna, and Visnu have all been mentioned. Therefore, Visnu must be equal to those demigods.

But agruments like these are born from a lack of faith in the nondual Absolute Truth. Only people who have *anarthas* speak like this. It is nothing but sophistry or a kind of Skepticism. Sophists say, “The individual is the measure of all things.” Different men judge differently, and one man’s opinion is as good as any another’s. “So many men, so many minds.” Western philosophers call this relativism, because it makes our opinions about things relative to our mental constitutions. Relativism is skepticism or agnosticism and is born from empiricism. It means one does not have faith in the Absolute Truth, even if one makes a show of having such faith. It is simply one of many forms of godlessness.

Followers of the Absolute Truth are nonenvious. They say:

isvarah paramah krsnah sac-cid-ananda-vigrahah anadir adir govindah sarva-karana-karanam

“Krsna, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.” *(Brahma-samhita* 5.1)

Krsna alone is an ocean of all transcendental mellows. We have to serve Him under the guidance of the eternal devotees, who serve Him in one of five kinds of relationships, or *rasas*.

aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam ramya kacid upasana vraja-vadhu-vargena ya kalpita

srimad-bhagavatam pramanam amalam prema pum-artho mahan sri-caitanya-mahaprabhor matam idam atradaro nah na parah

“The Supreme Personality of Godhead, the son of Nanda Maharaja, is to be worshiped along with His transcendental abode, Vrndavana. The most pleasing form of worship for the Lord is that which was performed by the *gopls* of Vrndavana. *Srimad-Bhagavatam* is the spotless authority on everything, and pure love of God is the ultimate goal of life for all men. These statements, for which we have the highest regard, are the opinion of Sri Caitanya Mahaprabhu.”

(Caitanya-manjusa, a commentary on *Srimad Bhagavatam)*

He who helps us realize this is the bestower of transcendental knowledge, the spiritual master. We simply have to approach such a spiritual master. *Srimad-Bhagavatam* (11.3.21) states:

tasmad gurum prapadyeta jijnasuh sreya uttamam sabde pare ca nisnatam brahmany upasamasrayam

"Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide guru is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."

We have to hear *hari-katha,* or *Srimad-Bhagavatam,* from this type of spiritual master Vaisnava. It is not necessary to hear from a person expert in Sanskrit or in giving instructions to others. It is the exalted devotee who practices what he preaches from whom we have to hear.

yaha, bhagavata pada vaisnavera sthane ekanta asraya kara caitanya-carane

"If you want to understand *Srimad-Bhagavatam"* he said, "you must approach a self-realized Vaisnava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Sri Caitanya Mahaprabhu."

(Sri Caitanya-caritamrta, Antya 5.131)

caitanyera bhakta-ganera nitya kara 'sanga' tabeta janiba siddhanta-samudra-taranga

"Associate regularly with the devotees of Sri Caitanya Mahaprabhu, for then only will you understand the waves of the ocean of devotional service." *(Sri Caitanya-caritamrta, Antya* 5.132)

We have to glorify Hari. Mahaprabhu taught us, *kirtaniyah sada harih.* The word *sada* indicates that there is no gap of time between performances of *kirtana.* The human beings have no other duty, no other work, except to glorify Hari at each moment. We have to glorify Hari even to the animals and birds. If fools call us

crazy or ignorant, it does not matter.

parivadatu jano yatha tatha va nanu mukharo na vayam vicarayamah hari-rasa-madira-madati-matta bhuvi viluthamo natamo nirvisamah

“Let the garrulous populace say whatever they like; we shall pay them no regard. Thoroughly maddened by the ecstasy of the intoxicating beverage of love for Krsna, we shall enjoy life running about, rolling on the ground, and dancing in ecstasy.” *(Padyavali* 73)

I gave you so much trouble. When you study *Srimad-Bhagavatam* you must come across many points like this.

Sastri: If I get a spiritual master like you, only then will discussion of *Srimad-Bhagavatam* be possible. You have been so kind to me by revealing to me the actual nature of devotional service.

Srila Prabhupada: When I was speaking about *acinmatravada*, *cin-matravada*, and *cidvilasa,* the great teacher and learned scholar Sriyukta Pramatha Natha Tharkabhusana Mahasaya wanted to hear more about *ci-dvilasavada*.

Sastri: The great instructor Pramatha Natha Tharkabhusana is related to me by marriage.

Srila Prabhupada: The same meeting between Radha and Govinda that took place during the solar eclipse at Syamantapancaka - Kuruksetra - will be revived now in the same place. In order to render our service to that cause, we are going there very soon along with many devotees from Bangladesh. This time, during the solar eclipse, that same pastime from *Srimad-Bhagavatam* will be enacted at Kuruksetra. But I am now taking too much of your time. I don’t want to trouble you any further. We have no other work; we can spend days and nights talking about this.

Sastri: You have given me no trouble. Rather, I have been privileged today to receive your instruction.

[After speaking these words, Pandita Sriyukta Gaurinath Sastri offered his obeisances to Srila Prabhupada and got up to leave. Srila Prabhupada gave him copies of the Harmonist, Sajjana Tosani, Gaudiya, *and* Nadiya Prakasa *magazines as gifts. On seeing the daily* Nadia Prakasa, *Sastri Mahasaya was*

surprised and said joyfully, " You have a daily news paper! A daily newspaper for spiritual subject matter! This especially is completely new in a place like Bengal!"]

Srila Prabhupada: Mahaprabhu ordered, *kirtaniyah sada harih:* Let people hear *hari-katha* every day. When people of the world meet one another, they talk about the worldly things they have read in worldly newspapers. They are completely surrounded by the mundane climate. We say, "Let people hear *caitanya-katha* every day. When they meet, let them talk about Caitanya. Let them always live and breathe in the climate of *caitanya-katha.* Let there be nothing else in the whole world except *caitanya-katha*. In order to keep the cultivation of devotion to Caitanya constantly awake in our hearts, we have to remain engrossed in *caitan-ya-katha* at all times. Today, an arrangement is being made, with so much difficulty, facing so many obstacles, with so much hard labor and expense, just so discussions of Hari can go on constantly. The unconscious world is suffering from the disease of their own *anarthas*. People have become so unconscious that they refuse to take the medicine that would benefit them. They will do everything else, but they will not listen to *caitanya-katha*. They will risk their lives, spend their money, and use all their intelligence to hear topics unrelated to Sri Caitanyadeva and thus invite their own ruination. They will eat abominable foods and aggravate the symptoms of their disease and finally rush to hell. Still, they will not listen to discussions about Sri Caitanya, even when hearing such things is the only way for them to find auspiciousness. They promise not to adopt the path of auspiciousness. Despite this, the devotees of Caitanya publish the *Nadiya Prakasa*, which reports Caitanya's message by pushing aside all the impediments presented by this world.

Sastri: A daily spiritual newspaper is certainly most astonishing.

[Sastn Mahasaya once again offered his obeisances to Srila Prabhupada, then left. Later, he returned to where Srila Prabhupada was staying and presented the editor of the Gaudiya *with a copy of a book he had translated and commentated called* Naradiya Bhaktisutra, *asking him to give it as a gift to the lotus hand of Srila Prabhupada.]*

All glories to Sri Guru and Gauranga.

Part 2

Vakritavali Discourses

Discourse 1

Spiritual Truth is Realized Only Through Aural Reception

Place: Sri Saccidananda Matha, Cuttack,

On the occasion of installing the Deity of Sriman Mahaprabhu at Sri Saccidananda Matha Time: Saturday afternoon, July 9, 1927

Mangalacarana:

mukam karoti vacalam pangum langhayate girim yat-krpa tam aham vande paramananda madhavam

The spiritual master's words, which come down in disciplic succession, are accepted only by those with service-inclined ears.

Whatever we hear in our day-to-day life we have to assess with our senses: is it true or false? But I have no way to understand what my spiritual master explains to me except through my ears.

Since spiritual knowledge is beyond the reach of the senses, it is a mockery to even try to use our senses to discover it. Just as a bull whose nose is pierced with a six-cubit rope cannot reach the green grass hundreds of thousands of *yojanas* away, or a dwarf cannot touch the moon, so it is futile to try to measure spiritual subjects with senses conditioned by material faults. If I cannot grasp something, it means that at present, I am not qualified to understand it. Had it been accessible to my senses I would certainly have tried for it.

But it is a waste of time to make such an endeavor. We will not be able to find the real truth using our logic and argument. Rather, whatever we hear from the mouth of the spiritual master we will have to understand through *pranipata*, full surrender, *pariprasna*, honest inquiry, and *seva*, service.

The word *pranipata* indicates that we should not be inattentive while hearing the guru's words; in other words, we should hear with full attention. That transcendental object that my senses could not comprehend is accessible only through the ears. Whatever I have heard while sitting at the lotus feet of my spiritual master is the only access I have to reality. There is no other way to know reality except through *pranipata*, attentive hearing.

Pariprasna refers to the honest inquiry a disciple makes of his spiritual master. When we ask a question, we should not have asked it with some hidden motive, already planning not to follow the answer we are given. To ask questions like a skeptic is not “honest inquiry.” To ask questions while controlled by false pride, thinking we already know the answer, is also not “honest inquiry.” If we simply make a show of honest inquiry and then do not hear submissively, then the answer we receive will simply create a revolution in the heart and cause many more questions. Asking questions like this is also not part of “honest inquiry.”

Whatever the mundane logicians and mental speculators say about the spiritual world can only be a juggling of words from an unenlightened viewpoint. Sound has three categories: (1) *rudhi,* (2) *yaugiki,* and (3) *yo-ga-rudhi. Rudhi* is self-manifest - that is, literal or obvious, such as when someone loudly chastises someone else. Everyone understands that this is a chastisement. A cow understands it, as does a human being. Even those human beings who do not know the language in which the chastisement is delivered understand the heart of what is being conveyed.

Yaugiki refers to that which is described in the Vedic glossary - that is, the etymological meaning of what is being said. And *yoga-rudhi* refers to a combination of *rudhi* and *yaugiki* - that is, the words have etymylogical as well as literal, underived meanings; it refers to the connotations derived by combining two or more words. When my ignorance is prominently featured in the self-manifest *(rudhi)* nature of a sound, it is to be understood that I am speaking from an unenlightened viewpoint. On the other hand, when the spontaneous realization of the soul, or the realization spoken from an enlightened viewpoint, reveals the actual meaning of a sound, it is to be understood that I am expressing something enlightened.

For example, as soon as a child is born it automatically knows what to eat. A newborn calf does not need to be taught to drink its mother’s milk. There is no need to teach the calf through some derivative meaning.

Sound and the object of sound

There is a difference, in the mundane world, between a sound and the object that sound represents. For example, as soon as I say “tamarind tree,” the sound vibrates from my lips, echoes in the ether, and enters the ear, but that sound is still simply an indication of a tamarind tree and not a tamarind tree itself.

When does honest inquiry begin?

Supreme Absolute Truth, the essence of *Vedanta,* states that the object of transcendental knowledge can speak, even if He does not have a material tongue; He can see, even if He does not possess material eyes. Our material knowledge cannot extend to Him. Our ears cannot hear His *katha.* But when I hear transcendental information from my spiritual master, then automatically my urge to make honest inquiry begins.

Since the Supreme Personality of Godhead is of such a nature that the unenlightened viewpoint cannot access Him, then He must be something distinct from the object at which ordinary mundane sound aims. Here the etymologists would say that whatever is not understood or experienced by the nonaural senses is simply sound [and not the object itself]. This is because in this world, whatever state of being or object words refer to is supported by the existence of that state of being or object. [We only give names to things in this world that exist in some form.]

In the spiritual realm, the sound itself is the object

The spiritual world is different from this world. In the spiritual world, the sound vibration is itself the object. There is no difference between a name and the object being named. If sound vibration is transcendental or spiritual, there is no difference between the name and the named. In the material world, however, there is a difference between objects and the words our senses use to define them.

Pranipata, pariprasna, and seva are the only ways to access truth transcendental to the material senses

The transcendental sound vibration that echoed in Brahma's heart through the agency of Lord Krsna's speaking, that same sound one glorifies to become delivered - I have heard these from the lotus mouth of my spiritual master. I simply had to inquire honestly about that sound vibration in order to be given it and to receive it. Apart from that, I have no other qualification. There is no way to obtain knowledge about the Absolute Truth other than by *pranipata,* surrender. Without *sravana,* or a service attitude in hearing, it is not possible to receive knowledge of the Absolute Truth. One becomes qualified to hear through

pranipata; sraddha qualifies one to hear.

Opportunity for the spirit of argument

We are motivated by evil when we try to defeat the truth by argumentation, imagining that we can measure and examine the truth's very existence. Even if such a thing were possible, such as in the case of dualistic objects in this qualitative world, it is not possible when applied to the transcendental, nondual Absolute Truth. There is no need to make an endeavor to know the Absolute Truth, who is one without a second, except to engage in faithful hearing. When the Supreme Absolute Truth comes personally to reveal Himself, then one should serve Him with faith and devotion.

The only right a disciple has is the right to ask the following question

The only right I have as a disciple is to ask, "How can the Supreme Absolute Truth be realized?"

There is no room for argumentation in this sphere of *advaya-jñana* [absolute knowledge]. Wherever there is a difference between the mode of goodness and the modes of passion and ignorance, we can understand that we have not realized *advaya-jñana*. *Advaya-jñana* refers to the Absolute Truth, which is one without a second. One need not make any distinction [between His forms and names] - one need not think of Him as an idol. Rather, we must understand that we are speaking about that transcendental sound vibration that is nondifferent from the object it names. Whatever we learn by depending on our senses can be defeated by various types of arguments. But there is no need to impede understanding of the indisputable *advaya-jñana* by using mundane logic and argument.

Mental speculation is always based on acceptance and rejection; it has two sides. But since there is no substitute for the eternally resolute *advaya-jñana*, there is no room for argumentation about it based on acceptance and rejection. That which is beyond logic and argument, which is inconceivable, is not subject to debate. Rather, it is better to serve the Absolute Truth, to worship the worshipable object, rather than to speculate about whether to accept it or reject it. Spiritual subjects, which fall under the term *advaya-jñana,* are not meant to be understood through mundane logic and argument.

A perfect learner is one who is fixed in the practice of aural reception

The Vedas *[Mundaka Upanisad* 1.2.12] describe, *tad-vijnanartham sa gurum evabhigacchet samit-panih srotriyam brahma-nistham:* to remain fixed without interruption is called *nistha.* One who has developed such *nistha* for the Supreme Object, is called *brahma-nistham.* It is not possible to bring that Object, which is fixed in Brahman, under the jurisdiction of argumentation. A *srotriya* is one who is expert in hearing. Since the eternal service propensity is awakened in the *srotriya,* he does not bother with logic and argument.

This does not mean that a *srotriya* is incapable of thinking logically or that he encourages wrong ideas. All he says is that the inconceivable truth does not come under the jurisdiction of our mental power. Spiritual science is not open to sensory knowing the way material objects are.

So who is this person from whom we should learn the truth, in dis-ciplic succession? The Vedas say that person is *sat,* self-realized. After we hear spiritual topics from him in disciplic succession, our tendency to measure everything with our senses stops. After serving the Vedic statements, the transcendental sound vibration, all other forms of evidence, such as hypothesis and direct perception, which are opposed to gaining understanding of the Vedas, also stops.

Vedic statements are not accepted by those with unenlightened viewpoints

If we process the transcendental sound vibration we hear from the spiritual master through an unenlightened viewpoint, then we will attribute fault to the transcendental sound vibration or to the Absolute Truth; we are bound to make a distinction between the sound and its object. But there is no such distinction whatsoever in the Supreme Lord, who is one without a second, because He is the supreme Absolute Truth. If we attribute imperfection to the Absolute Truth, we will be forced to eat our own words. There is no difference between transcendental sound and the intended object of that sound.

On the pretext of accepting and distorting the meaning of transcendental sound, the aversion to the worship of the Lord’s Sac-cidananda Deity form develops

In this world, one can become an enlightened spiritual expert by the process of aural reception. Some time ago, there appeared a flow of thought in the mind of

an atheist and the anti-Hindu community. Their opinion was that if all ignorance can be eradicated by transcendental sound, why worship the Deity? According to them, worshiping the Lord's Deity form is contrary to Vedic injunctions. They say that the Vaisnava practice of Deity worship is an imitation of Buddhist philosophy[5] (*5 Buddhists have a system of deity worship they use to aid their impersonal meditation. It is not devotional service)* and not authorized by Vedic philosophy. As a proxy or replica of the forms we find in the spiritual world, which one cannot realize through one's mundane senses, different Deities are created from stone, wood, or in paint.

The Supreme Lord and His Deity form are nondifferent

The holy name is Himself the Supreme Lord. To consider the forms, qualities, and pastimes of the Supreme Lord as different from the Lord is a misconception and opposed to *advaya-jnana.* My spiritual master instructed me not to consider the Lord's Deity form a product of matter, or an object of sense gratification. Because we don't understand the actual meaning of the mantra we have been given, because we don't understand the concept of oneness as it applies to the spiritual realm, we think there is a distinction between the worshipable Godhead and His Deity form. As soon as we see oneness between the Deity form and the Lord Himself, there is no such misconception or illusion.

The spiritual master reveals the meaning of the mantra

The spiritual master establishes the disciples' connection with the Supreme Lord by teaching them the process of devotional service and giving them the responsibility to serve the Lord. The spiritual master reveals the purport of the mantra he gives to qualified candidates, but not to unqualified persons. The spiritual master should reveal the meaning of the mantra after the disciples undergo prescribed purificatory rituals. The *Narada Pancaratra (Bharadvaja Samhita,* chapter 2, text 34) states:

svayam brahmani niksiptan jatan eva hi mantratah vinitan-arthaputradin samskftyaprati-bodhayet

An *acarya* should personally award *Pancaratrika* mantras, and by the strength of such mantras, the disciple becomes twiceborn. After purifying his surrendered disciples and sons by giving them 10, 16, 44, or 48 Vedic *samskaras*, an *acarya*

should teach mantras to his celibate followers. This is the process of *diksa*, or initiation.

Deity worship is something all together different from the idolatry practiced by sahajiyas and Buddhists

Idolatry is very bad. A wooden lion sits still. As long as one considers the Deity to be made of wood or clay, one will fail to realize the truth. *Sahajiyas* and Buddhists worship a deity. This is why people like Sri Hara Prasada Sastri say that Vaisnavisim is either a branch of Buddhism or *sa-hajiyism.* When they talk about Vaisnavism, they accept the ideal of mundane *sahajiyism* as the ideal for Vaisnavas, and the so-called dharma of mundane *sahajiyism* as Vaisnava dharma.

The difference between the idolatry practiced by atheistic Hindus who worship five gods and the worship of the Supreme Lord performed by Vaisnavas

Buddhist philosophy has destroyed the authorized Vedic ideas. The deity worship of so-called Hindus and pantheists that we see these days is simply idol worship. The Vaisnavas never engage in idol worship. We never worship anyone but the supreme Absolute Truth, the Personality of Godhead. Vyasadeva, who is a representative of the disciplic succession, offers this evidence:

arcye visnau sila-dhir gurusu nara-matir vaisnave jati-buddhir visnor va vaisnavanam kali-mala-mathane pada-tirthe 'mbu-buddhih sri-visnor namni mantre sakala-kalusa-he sabda-samanya-buddhir visnau sarvesvarese tad-itara-sama-dhir yasya va naraki sah

"No one should consider the Deity in the temple to be made of stone or wood, nor should one consider the spiritual master an ordinary human being. No one should consider a Vaisnava to belong to a particular caste or creed, and no one should consider *caranamrta* or Ganges water to be like ordinary water. Nor should anyone consider the Hare Krsna *maha-mantra* to be a material vibration. All these expansions of Krsna in the material world are simply demonstrations of the Lord's mercy and willingness to give facility to His devotees who are engaged in His devotional service within the material world."

The difference between idolaters and Vaisnavas

The idolaters are degraded, because they consider the Deity to be made of stone.

They think that the *salagrama-sila* is a stone from the Gandaki River. Hellish idolators think that the spiritual master is an ordinary human being who belongs to a particular caste. However, Vaisnavas do not encourage or engage in that type of idol worship. They do not consider the worshipable Deity form to be made of stone. They do not start their worship without first performing the *bhuta-suddhi*, or meditation purifying their consciousness and very existence. They do not worship the Supreme Lord with the same mundane senses with which they access external sense objects, such as mundane form and taste.

See Lord Visnu within each demigod; idolatry begins when one lacks knowledge of the five truths

Take, for example, any demigod. The Vaisnavas see the Absolute Truth Lord Visnu as the Supersoul in each of the demigods. The sun rises in the sky. Within the sun globe is the sun god. Within the sun god is Baladeva Prabhu, in whose heart resides Mahalaksmi. Within the heart of Mahalaksmi lives Radha-Govinda, the Divine Couple engaged in spiritual pastimes. Our Baladeva Prabhu is subordinate to Radha-Govinda. We see demigod forms, but we fail to see Baladeva-Krsna within them. Because we do not perform *bhuta-suddhi*, we are unable to understand the five truths. If we fail to understand this, our worship will simply become idol worship.

Only mundane sahajiyas make a distinction between the Supreme Lord's body and the Lord Himself

The Supreme Personality of Godhead Sri Caitanya is *saccidananda* and is manifest here in the Sri Saccidananda Matha. If we abandon the disciplic succession and adopt other paths, we will become idolaters, mundane *sahajiyas*, subscribers to unenlightened views, Mayavadis, or mundane philanthropists.

The philosophy of Sri Caitanya

Sri Caitanyacandra displayed the pastime of seeing Lord Jagannatha as the son of the king of Vraja. "The Supreme Lord is present within the idol made of neem wood" - Mahaprabhu did not exhibit such a misconception by discriminating between the Lord's body and the Lord Himself, the way idolaters do. He said elsewhere, *pratima naha tumi saksat brajen-dra nandana:* "My dear Lord, You are not a statue; You are directly the son of Maharaja Nanda."

Internal vision

The mood that arises in the heart driven by an unenlightened viewpoint distorts reality. When one is too much eager to know what has been written on a letter inside an envelope, one wastes no time paying attention to the envelope. When we focus our attention on the moon when seeing it through the branches of a tree, we feel no need to look at the branches themselves in order to enjoy the beauty of the moon. The indwelling Supersoul is not served by the processes of this external world. As scripture *[Bhakti-rasamrta-sindhu* 1.2.234] states:

sevonmukhe hi jihvadau svayam eva sphuraty adah

Worship of the Supreme Lord through the chanting of mantras or transcendental sound is different from the system practiced by the Buddhists. We should call out the names of the Supreme Lord in such a way that we automatically remember everything about Lord Caitanyacandra. We should worship the Supreme Lord with our mantras and not be misguided by the methods of worship practiced by Buddhists. We have to remain ever careful so that we become free from the ideas that lead us into hellish life.

Vaisnava dharma is Vedic dharma

The Supreme Lord is far away from the vision of the idolaters, but He is very near to the spiritual vision of devotees. Vaisnava dharma alone is the authorized Vedic dharma. Only the Vaisnavas can understand the actual purport of the Vedas.

The gradual state of bhajana

It is stated in *Bhakti-rasamrta-sindhu (purva vibhaga, IV lahari*, verses 15-16):

adau sraddha tatah sadhu-sango 'tha bhajana-kriya tato 'nartha-nivrttih syat
tato nistha rucis tatah athasaktis tato bhavas tatah
premabhyudancati sadhakanam ayam premnah pradurbhave bhavet kramah

"In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from

all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of *sadhana-bhakti,* the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Krsna consciousness."

The method of worshiping the Lord practiced by liberated souls

Liberated souls worship the Lord by chanting *kirtana*, mantras, and through other such processes. The transcendental sound vibration is nondifferent from the object it is naming. By following the gradual path, beginning from *sraddha*, we can develop love and devotion for the Supreme Lord in our heart.

Conclusion

In the *Brahma-samhita* (5.38) we find the following verse:

premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu
vilokayanti yam syamasundaram acintya-guna-svarupam govindam adi-
purusam tam aham bhajami

"I worship Govinda, the primeval Lord, who is Syamasundara, Krsna Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love."

Discourse 2

Nonduplcitous Practice and Instructor

Place: Sri Saccidananda Matha, Cuttack Time: Ekadasi, July 10, 1927

Sri Rupa's glorification of Sri Krsna Caitanya

namo maha-vadanyaya krsna-prema-pradaya te krsnaya krsna-caitanya-namne gaura-tvise namah

One day, Sri Rupa Gosvami Prabhu offered his obeisances at the lotus feet of Sri Gaurasundara by chanting this verse at the Dasasvamedha Ghata in Prayaga. "O Krsna! I offer my obeisances to you. Your name is Sri Krsna Caitanya, Your complexion is golden, Your quality is magnanimity, and Your pastime is to distribute love of Krsna. To that Krsna I offer my obeisances."

Who is the listener here? Sri Gaurasundara. And who the speaker? Sri Rupa Gosvami.

Exposing the futility of making a show of hearing; or a proud hearer making a pretext of humility

A third proud person like me heard this. Who is free from false pride? Sri Caitanyadeva. Who is He? Let me speak about Him.

Sri Gaurahari teaches us to become humbler than a blade of grass

Sri Gaurahari says:

trnad api sunicena taror api sahisnuna amanina manadena kirtamyah sada harih

When someone approaches Mahaprabhu and says, "You are the son of the king of Vraja," He immediately blocks His ears and replies, "You should call Krsna, Krsna. I am an insignificant living entity. You should not call Me Krsna, God."

Who can perform *hari-kirtana?* One who is endowed with these four qualities can chant the holy name of Hari constantly: One should consider himself lower

than grass in the street. Grass or straw is trampled by the feet of cows, asses, and human beings. If all the proud people of the world would sincerely think themselves lower than straw in the street, they would be able to constantly chant the holy name of Krsna.

Who is most fortunate?

Only one who chants the holy name of Krsna is most fortunate. This is stated in *Srimad-Bhagavatam* (2.1.11):

etan nirvidyamananam icchatam akuto-bhayam yoginam nrpa nirnitam harer namanukirtanam

“O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge.”

The other qualities of a chanter of the holy name

The second quality of one who chants the holy name is that he is supremely tolerant. The third quality is that he never demands or expects any respect for himself. A chanter must be free of false pride. He never claims proprietorship of anything material. His fourth quality is that he always gives respect to others.

The mystery of SrT Gaurasundara’s ideal

Sri Gaurasundara, who set an example of utmost humility and who taught complete humility, heard the following verse from the mouth of Rupa:

namo maha-vadanyaya krsna-prema-pradaya te krsnaya krsna-caitanya-namne gaura-tvise namah

Love of Krsna, the fifth objective of life, disdains the four objectives of life, namely religiosity, economic development, sense gratification, and liberation. These are the things most people consider the ultimate goal of life. Those who take to *krsna-prema* can disregard the four material objectives. You, Sri Caitanya

Mahaprabhu, are the distributor of that *krsna-pre-ma.* You are Krsna. And even though You are Krsna, You are the bestower of love of Krsna. You are known as Krsna Caitanya, Gauranga. You are the most magnanimous. The same Gaurasundara who instructs everyone not to expect respect for oneself and to give all respect to others is now hearing Himself glorified by Rupa Gosvami. How is that possible?

The envious, proud person's misconception about the nonduplicitous, exalted personality, the personification of trnad api sunicena

In today's meeting, an abominable and wretched person has taken charge of delivering a lecture.

jagai madhai haite muni se papistha punsera kita haite muni se laghistha mora nama sune yei tara punya ksaya mora nama laya yei tara papa haya

"I am more sinful than Jagai and Madhai and even lower than the worms in the stool. Anyone who hears my name loses the results of his pious activities. Anyone who utters my name becomes sinful."

Persons from noble families, experienced persons, and great persons are naturally endowed with good qualities; but who can become such an animal as to be willing to sit and hear his own glories from distinguished persons? Only an extremely sinful person will do so. We have taken charge of accepting such a complaint. Other people are seated in ordinary sitting places, but I have been provided with a raised platform, as if to inform everyone "Look at this big animal from the zoo garden! How puffed up he is! Have you ever seen such a sinful and foolish big animal! On top of that, he is wearing a flower garland around his neck! How shamelessly he sits and hears his own praise with selected words and adjectives. He is happy, for he is acting against the teachings of Mahaprabhu. So how can such a foolish animal be delivered from his false ego and animal propensity?"

amara ajnaya guru hana tara ' ei desa

I am a totally foolish person. Because I am very proud, nobody gives me good instruction. When no one instructed me, then I informed Mahapra-bhu about it. I thought it is better that I give him the responsibility for me and see what He asks me to do. At that time, Sri Gaurasundara ordered me:

yare dekha, tare kaha ‘krsna’-upadesa amara ajnaya guru hana tara ’ ei desa

“Instruct everyone to follow the orders of Lord Sri Krsna as they are given in the *Bhagavad-gita* and *Srimad-Bhagavatam.* In this way become a spiritual master and try to liberate everyone in this land.”

kabhu na badhibe tomara visaya-taranga punarapi ei thani pabe mora sanga

He who teaches that one should become lower than a blade of grass Himself says, *amara ajnaya guru hana tara’ ei desa.* Mahaprabhu is giving the order: “Act as a spiritual master, like Me. Whomever you meet, you instruct about this.” This is the order of Caitanyadeva. “Become a spiritual master on My order and deliver the people of the world. Deliver people from their ignorance.”

na badhibe tomara visaya-taranga - pabe mora sanga

Whoever is hearing this is saying with folded hands, “I am an atheist and fallen. How can I become a spiritual master? You are the Supreme Personality of Godhead. You are the spiritual master of the universe. You can become a spiritual master, but I cannot.”

In reply, Mahaprabhu says:

kabhu na badhibe tomara visaya-taranga punarapi ei thani pabe mora sanga

“Sri Caitanya Mahaprabhu further advised the *brahmana* Kurma, ‘If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company.’”

In the Absolute Truth there is no fault from any angle of vision

In this case, there is no opportunity to forget Krsna. An angle is produced if two lines meet at less than 180 or 360 degrees. On a plane [flat surface], however, which covers 360 degrees, there are no angles. If the Supreme Lord Absolute Truth is described by comparing Him to 360 degrees, then there can be no abomination or fault in Him from any angle.

It is not desirable to become a sense enjoyer

Sense objects cause us trouble. Form, taste, smell, touch, and sound agitate us in waves. This is why one should not become a sense gratifier. Sri Caitanyadeva said (as recorded in the *Caitanya-candrodaya-nataka* 8.23):

niskincanasya bhagavad-bhajanonmukhasya param param jigamisor bhava-sagarasya sandarsanam visayinam atha yositam ca ha hanta hanta visa-bhaksanato 'py asadhu

"Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly."

One who desires to worship the Supreme Lord does not associate with materialistic people. The imperfect sights of the external world cover our God consciousness. As soon as our sense desires are met, we immediately forget the Supreme Lord and think of His devotees as inferior to us. One who desires to make advancement on the path of devotional service to the Supreme Lord should not look at the faces of materialists; nor should one mingle with those who are materially inclined. A materialist is defined as one who considers himself the enjoyer of sense objects. One should neither associate with women nor with those who associate with women. Our supreme physician, Lord Gaurasundara, instructed us not to associate with women.

A person engrossed in sense gratification is not fit to be called "guru"

Mahaprabhu said *[Sri Caitanya-caritamrta,* Madhya 7128 and Adi 9.41]:

amara ajnaya guru hana tara ' ei desa bharata-bhumite haila manusya-janma yara janma sarthaka kari ' kara para-upakara

"Give up envy and show compassion to all living entities. Do not take up the profession of spiritual master simply to become envious of others. Do not act as a spiritual master just to drown yourself in sense gratification. But if you can become My sincere servant, and if you have received My mercy and empowerment, you have nothing to fear. "

A sincere follower of the disciplic succession has nothing to fear

I have no fear. “My spiritual master heard this from his spiritual master.” Therefore, he accepted even an atheist like me and ordered me, *amara ajnaya guru hana tara’ei desa*.

To judge that the spiritual master who teaches his disciple to worship the spiritual master in disciplic succession lacks humility is mundane sahajiyism

Those who have not heard Gaurasundara’s statement must be thinking, “Just see how He is hearing His own glories!” When the spiritual master teaches his disciple the Eleventh Canto of *Srimad-Bhagavatam*, can anyone imagine what kind of atheism he is encouraging? What will an *acarya* do while explaining the verse that begins, *acaryam mam vijaniyat:* “Never disregard the *acarya*. Never consider the *acarya* equal to you.”? Should an *acarya* run from his *vyasasana* while explaining these statements, which were made by Krsna and by which people will benefit? An *acarya* is dutybound to speak the truth, for he has been given that privilege by his spiritual master. If he does not follow his duty, then his falldown is inevitable - he will be committing the third offense against the chanting of the holy name, which is to disobey the orders of the spiritual master.

When the spiritual master awards mantra initiation to his disciples, shouldn’t he tell them to worship the spiritual master with the mantra? Or should he tell them instead to beat their spiritual master with shoes? “One should never become envious of the spiritual master, for the spiritual master is the embodiment of all the demigods.” Shouldn’t the spiritual master explain all these things while teaching *Srimad-Bhagavatam* to his disciples?

“Just as one should have transcendental devotion for Lord Krsna, so he should have transcendental devotion for his spiritual master. Confidential subject matters are revealed to a person who has developed such sincere devotional service.” Shouldn’t the spiritual master tell his disciples this? “First, one should worship the spiritual master. The spiritual master must be adored first. The spiritual master should be treated with the same devotion with which one treats Krsna. This is how one worships the spiritual master.” Should the spiritual master run away and not disclose these facts to his disciples?

Ignorant souls who have fallen into illusion cannot understand the all-auspicious service performed by liberated souls

The angle presents a deficiency in the sense that it does not make 180 or 360

degrees, but on the plane [of 180s degrees] or on something that is 360 degrees, there is no such fault. Similarly, there is no fault in liberation. This ordinary foolish people cannot understand. *[Sri Gurvastakam* (7) states:]

saksad-dharitvena samasta-sastrair uktas tatha bhavyata eva sadbhih kintu prabhor yah priya eva tasya vande guroh sn-caranaravindam

If one does not treat the spiritual master as nondifferent from and most dear to the Supreme Personality of Godhead, one becomes disqualified as a disciple and chanter of the holy name of Hari.

As one treats the Supreme Lord, so he should treat the spiritual master. Never consider the spiritual master to be less than the Supreme Lord in any way. It is the duty of devotees, learned persons, and *brahmanas* who know the Vedas to understand, worship, and serve the spiritual master as they would God. If they fail to treat the spiritual master in this way, their position as disciples will lessen. Unless one accepts the living spiritual master as nondifferent from the Supreme Lord and as the manifestation of the Supreme Lord, one can never utter the Lord's holy name. There is evidence of this in the Veda *[Svetasvatara Upanisad* 6.23]:

yasya deve para bhaktir yatha deve tatha gurau tasyaite kathita hy arthah prakasante mahatmanah

The spiritual master is the servitor-god, the *asraya-god*

amara prabhura prabhu sri-gaurasundara (Sri Caitanya-bhagavata, Adi 7.153)

yadyapi amara guru—caitanyera dasa tathapi janiye ami tanhara prakasa

The *saccidananda* Supreme Lord has hands, and with His hands He scratches His leg. The Lord's hands are His body - He serves Himself. In order to personally teach us how to serve Him, the Supreme Lord incarnates as the spiritual master. In that sense, my spiritual master is nondifferent from the Supreme Lord; he and the Supreme Lord are one body. The spiritual master is the servitor-god, and the Supreme Lord is the worshi-pable God; the spiritual master is the sheltered-god, and the Supreme Lord is the object of service.

Lord Mukunda is the worshipable God, and the spiritual master, who is dearest

to Lord Mukunda, is the servitor-god. No one is dearer to God than my spiritual master. He alone is extremely dear to the Supreme Lord. Our spiritual master said:

na dharmam nadharmam sruti-gana-niruktam kila kuru vraje radha-krsna-pracura-paricaryam iha tanu saci-sunum nandisvara-pati-sutatve guru-varam mukunda-presthatve smara param ajasram nanu manah

"My dear mind! Please do not perform the religious activities prescribed in the Vedas, nor the irreligious works forbidden by these scriptures. The ultimate conclusion of the entire Vedic literature is that the Divine Couple, Sri Sri Radha Krsna, is the Supreme object of worship, and that loving service to Them is the most relishable experience of all. Therefore, O mind, engage yourself fully in serving Them with love and devotion. Always meditate upon Sri Caitanya Mahaprabhu, the son of Sri Saci-mata, with the understanding that He is absolutely nondifferent from Sri Krsna, the son of Maharaja Nanda. Dear mind, also meditate upon Sri Guru, who is a dearmost devotee of Sri Mukunda Krsna." *(Manah Siksa*, verse 2)

gurau gosthe gosthalayisu sujane bhusurajane svamantre srinamni braja-nava yuva dvandvasarane sada dambham hitva kuru ratim apurvam atitaram aye svantar bhratas catubhirabhiyace dhrta padah

"O mind, I grasp your feet and beg you with sweet words: Please cast away all hypocrisy and develop intense, unprecedented love for my spiritual master, Vrajabhumi, the people of Vraja, the Vaisnavas, the *brah-manas*, the Gayatri mantra, the holy name, and the transcendental shelter that is the fresh young couple of Vraja, Radha and Krsna." *(Manah Siksa*, verse 1)

Duplicity is an impediment to perfection

If we eat less than we want in the name of courtesy, we will remain hungry. If we cheat the blacksmith of steel, [we will get a substandard implement.] If we are too shy to tell the teacher that we cannot understand the mathematics class, we will not achieve perfection in our field.

Duplicity is not humility

As you have appeared on the stage, you should not be shy. I am acting as the

spiritual master, but if I say, “Do not glorify me,” then turn it around and say, “Glorify me more,” I am speaking nothing but duplicity.

This spiritual master and Gauranga do not teach duplicity

Our spiritual master has never taught such duplicity. Mahaprabhu did not teach such duplicity. We should serve the Supreme Lord with utmost simplicity. The words of the Supreme Lord are preserved in my spiritual master, and I will sincerely follow them without duplicity.

To simply follow the teachings of guru and Gauranga is service to Krsna

I will not disobey the orders of the spiritual master by hearing statements by ignorant people and the envious. When Sri Gaurasundara ordered me, *amara ajnaya guru hana tara’ ei desa,* and when this order reached my spiritual master and my spiritual master ordered me in the same way, I will not take shelter of duplicity when following that order. I will not follow the example of the foolish, cheating, false people. I will not learn hypocrisy. Materialistic people, envious people, pseudo renunciants, and the selfish cannot understand how the devotees of the Supreme Lord sacrifice everything in this world and, by the Lord’s order, are never disconnected from sincere service to the Lord even for a moment.

The illusion of cheaters who desire material fame

Cheaters, so-called Vaisnavas, and those desiring material fame, think, “How this person hears his own praises from his disciples while he sits on the seat of the guru!” Every Vaisnava considers every other Vaisnava superior to himself. When Haridasa Thakura displays his humble, submissive nature, Mahaprabhu says, “You are the best of all. You are the crest jewel of all the people in the world. Come, let us sit together and take a meal.” Sri Caitanya Mahaprabhu even carried the transcendental body of Thakura Haridasa on His own lap. The principle of *amani* and *manada* is prominent among Sri Rupa’s followers. Those who find fault in that behavior are offenders. They are just like day-blind owls.

Instructions regarding the nonduplicitous behavior of a real spiritual master and a disciple who makes a pretext of humility

However, such topics are not applicable to a foolish, proud, insignificant, abominable, sinful, dog-eater like me. But, I say, this is not about my proper code of conduct; it is the rule for the whole human society. This rule has reached me through the disciplic succession. If I disobey it, then the fault of disregarding the spiritual master's order will come upon me and remove me from the lotus feet of my spiritual master.

To follow the order of the Vaisnava spiritual master even if I have to become proud, even if I have to become an animal, even if I have to go to hell forever - I want to go to such a hell forever on that contract. Disregarding the order of my spiritual master, I will not follow the words of envious people. Disobeying the order of spiritual master, I will not follow anyone else's order in the whole world. I will smash with my fist the mentality of the people of the world with the strength of the lotus feet of my spiritual master - I am so proud. If a little pollen from the dust of the lotus feet of my spiritual master is spread around, then millions of people like you will be delivered. There is no learning in the world, there is no proper philosophy within the fourteen worlds, there is nothing in human beings or demigods that can weigh more than a particle of dust from the lotus feet of my spiritual master.

The spiritual master is the most nonduplicitous, nonviolent, compassionate person

The spiritual master is never envious of anyone. I am not at all prepared to listen to someone who is envious of me. I am not ready to accept such a person as my spiritual master. Sri Svarupa Damodara stood face to face with Sri Caitanyadeva and said this:

heloddhunita-khedaya visadaya pronmilad-amodaya samyac-chastra-vivadaya rasa-daya cittarpitonmadaya sasvad-bhakti-vinodaya sa-madaya madhurya-maryadaya sri-caitanya daya-nidhe tava daya bhuyad amandodaya

"O ocean of mercy, Sri Caitanya Mahaprabhu! Let there be an awakening of Your auspicious mercy, which easily drives away all kinds of material lamentation by making everything pure and blissful. Indeed, Your mercy awakens transcendental bliss and covers all material pleasures. By Your auspicious mercy, quarrels and disagreements arising among different scriptures are vanquished. Your auspicious mercy pours forth transcendental mellows and thus causes the heart to jubilate. Your mercy, which is full of joy, always

stimulates devotional service and glorifies conjugal love of God. May transcendental bliss be awakened within my heart by Your causeless mercy." *(Sri Caitanya-caritamrta*, *Madhya* 10.119)

Sri Caitanyadeva's pastime of not expecting respect for Himself is meant to teach us fools genuine humility, not duplicity

When Sri Svarupa Damodara spoke like this, Sri Caitanyadeva heard it. But sometimes, in order to teach humility to fools, the Lord said, "You should not speak about Me like that." However, He did not say this in order to teach duplicity [in the form of false humility].

Answer the doubts of envious, ignorant people

Foolish people are naturally suspicious. To reply to their doubts, I have given only a partial reply. I have no right to interfere with so much of their time in a single day.

Seeing the pastime of amani and manada displayed by the exalted spiritual master, to then actually consider him unqualified is a grave offense

I have learned from my spiritual master:

jagai madhai haite muni se papistha punsera kita haite muni se laghistha

"I am more sinful than Jagai and Madhai and even lower than worms in stool." *(Sri Caitanya-caritamrta*, *Adi* 5.205)

It is true that I am lower than worms in stool, but when my spiritual master displays such behavior on the order of his spiritual master and Mahaprabhu, may no one offend his lotus feet.

Humility and the conclusion

All of you display compassion for me, because I am the most afflicted person. You are all very liberal. You have forgiven many people. Similarly, you favor me by showing such forgiveness to this most prideful person.

vancha-kalpatarubhyas ca krpâ-sindhubhya eva ca patitanam pavanebhyo vaisnavebhyo namo namah

Discourse 3

Initiation and Spiritual Enlightenment

Place: Sri Sanatana Gaudiya Matha, Kasi Dhama Time: Sunday Afternoon, October 2, 1927 (During the installation of the Sri Gauranga Deity)

Invocation by the exalted follower of Sri Rupa while offering obeisances to Sri Sanatana, the acarya of sambandha-jnana

vairagya-yug-bhakti-rasam prayatnair apayayan mam anabhipsum andham krpambudhir yah para-duhkha-duhkhi sanatanas tam prabhum asrayami

"I was unwilling to drink the nectar of devotional service filled with renunciation, but Sanatana Gosvami, out of his causeless mercy, made me drink it, even though I was otherwise unable to do so. Therefore, he is an ocean of mercy. He is very compassionate to fallen souls like me, and thus it is my duty to offer my respectful obeisances to his lotus feet." *(Vila-pa-kusumanjali,* Verse Six)

Varanasi Ksetra

Today we are present at Varanasi-ksetra. Here, Sri Gaurasundara taught *sanatana-dharma* to Sanatana Prabhu, the spiritual master of Rupa Gosvami Prabhu, our previous *acarya.* The above-mentioned verse was composed and included by Srila Dasa Gosvami Prabhu in glorification of Sanatana Prabhu in his book *Vilapa Kusumanjali.*

The acarya for sambandha-jnana strongly encourages even the hesitant to drink the mellows of devotional service

I lack the power of discrimination and I don't know what is right and wrong. I am maddened by what I have learned from my senses and thus have been busy performing a whimsical form of *bhajana*. Then that greatly magnanimous Srila Sanatana Prabhupada, the eternal servant of the greatly magnanimous Gaurasundara, forced me to drink the nectar of devotional service by removing my thirst for material desires. Our spiritual master is Rupa, and his spiritual master is Sanatana.

Only those who follow Rupa are eligible to hear about the devotional service performed by the gopis

Sanatana is the *sambandha-jnanacarya.* He has vividly described *sambandha-jnana* in his *Sri Brhad-Bhagavatamrta.* If we wish to take shelter of the Lord's lotus feet, we have no alternative but to take shelter of the Lord's devotees. Our predecessor *acarya,* Srila Rupa Gosvami, whom Raghunatha dasa Gosvami accepted as his master and from whom our Kaviraja Gosvami attained the science of *bhajana,* enacted the pastime of hearing about the devotional service practiced by the *gopis* - a *bhakti* rare even for Uddhava and others - from Sri Sanatana Gosvami Prabhu.

The conditioning of perpetually adverse living entities and how to help them

As a result of the deeds we have been performing since time immemorial, we have concluded that simply to accumulate the sensations of material enjoyment without any relation to Krsna is our ultimate goal of life. We are fallen souls. We cannot bring about our own auspiciousness. Unless and until we take shelter at the lotus feet of the deliverer of the fallen soul, we cannot achieve any benefit. The Six Gosvamis, headed by Rupa and Sanatana, are eternal associates of the Supreme Lord. They are the spiritual masters of all living entities. Their lotus feet are the highest shelter for all beings.

"Yatanavata" and Srila Sanatana's history

Mahaprabhu was living at the house of Candrasekhara in a place near Yatanavata, in Kasi. A Maharashtrian *brahmana* and Tapana Misra, who was the father of Raghunatha Bhatta Gosvami, were engaged in His service there. Prior to this, Rupa Gosvami Prabhu enacted the pastime of renouncing his house. Sanatana deceived the prison guard with a bribe and rushed to the lotus feet of Mahaprabhu. Sanatana then enacted the pastime of being captured by the dacoits near Muzzafarpur. At that time, Srila Sanatana was known as Sakara Mallika. When Sanatana arrived in Kasi, Tapana Misra, seeing his beard and mustache, thought him a Muslim mendicant. Mahaprabhu then changed Sanatana's name from Sakara Mallika to Sanatana. Instead of giving him a dress befitting a Karnataka *brahmana,* the Lord dressed him like a beggar. Sanatana dressed himself with the unwashed cloth remnants of a Vaisnava.

Paramahamsa garb and vaidhi garb

Used cloth is the proper dress for a *niskincana*, a Vaisnava *paramahamsa* on the path of *raga-bhakti.* It is not the dress for those on the path of *vaidhi-bhakti.* Saffron cloth is meant for the *vaidhi-bhaktas.*

Sambandha-jnana

Sriman Mahaprabhu taught Sanatana Gosvami about the *jiva's* relationship with the Supreme Personality of Godhead. Where there is more than one, there is a relationship between them - the mood of worshipable and worshiper.

Remembrance of Krsna

Srimad-Bhagavatam (12.12.55) states:

avismrtih krsna-padaravindayoh ksinoty abhadrani ca sam tanoti sattvasya suddhim paramatma-bhaktim jnanam ca vijnana-viraga-yuktam

“Remembrance of Lord Krsna’s lotus feet destroys everything inauspicious and awards the greatest good fortune. It purifies the heart and bestows devotion for the Supreme Soul, along with knowledge enriched with realization and renunciation.”

Sambandha-jnana is itself transcendental knowledge, or initiation

First, there is *sambandha-jnana*, knowledge of one’s relationship with the Supreme Lord. Another name for *sambandha-jnana* is “transcendental knowledge” or “initiation.” This transcendental knowledge is obtained by hearing from the lotus mouth of the spiritual master. It is said in *Sri Hari-bhakti-vilasa* (2.3-4):

divyam jnanam yato dadyat kuryat papasya sanksayam tasmat dikseti sa prokta desikais tattva-kovidaih

“Diksa is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as *diksa.”*

The real meaning of diksa, or initiation

Initiation does not simply mean the acceptance of mantras. Initiation refers to that function by which one attains transcendental knowledge. The living entities cannot bring about their own benefit by reading hundreds of books and making a show of performing some sort of whimsical *bhajana*. The meaning of the mantras helps the meaning of the sound vibration. That a disciple is simply receiving transcendental knowledge from a living spiritual master is based on ideas from an unenlightened viewpoint if it is according to the definition of initiation in the external world. However, this is not the case with the genuine disciple. Rather, at initiation the disciple's heart is captured by spiritual enlightenment, or the actual meaning of the mantra.

A Vaisnava gives up bad association

Sri Gaurasundara said:

niskincanasya bhagavad-bhajanonmukhasya param param jigamisor bhava-sagarasya sandarsanam visayinam atha yositam ca ha hanta hanta visa-bhaksanato 'py asadhu

"Greatly lamenting, the Lord then informed Sarvabhauma Bhattacarya, 'Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly.'" *(Sri Caitanya-caritamrta, Madhya* 11.8)

The teachings of Sri Caitanya have not vanished into the material sky but are eternally present in the spiritual sky with full enlightenment

The historians may say that the teachings Caitanyadeva imparted many years ago have vanished into the sky. Although they appear to the unenlightened to have vanished into thin air, the words the Supreme Lord spoke are constantly vibrating in the ears of the service-inclined persons in the eternal spiritual sky, Vaikuntha. That is the enlightened viewpoint.

A Vaisnava is not an idol worshiper

We do not worship ordinary idols. We are eager to worship the Supersoul according to our spiritual nature. Our spirit souls are engaged in the worship of the Supreme Lord, but at present, that natural mentality of a worshiper has changed.

The duty of those who live in the abode of liberation

The duty of those eager to achieve the abode of liberation is to discuss Gaurasundara's teachings. We should not relegate Gaurasundara to some Vedic *brahmana* or religious preacher. Rather, we should know that He is directly the son of the king of Vraja. "We belong to Krsna's marginal energy" - we should make all endeavors to revive this understanding in our spiritual consciousness. As *Srimad-Bhagavatam* (11.9.29) states:

labdhva su-durlabham idam bahu-sambhavante manusyam artha-dam anityam apiha dhirah turnam yateta na pated anu-mrtyu yavan nihsreyasaya visayah khalu sarvatah syat

"After many, many births and deaths one achieves the rare human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should quickly endeavor for the ultimate perfection of life as long as his body, which is always subject to death, has not fallen down and died. After all, sense gratification is available even in the most abominable species of life, whereas Krsna consciousness is possible only for a human being."

What is the highest or only real goal of human life?

We will get material enjoyment life after life. We can enjoy the fruits of our actions as enjoyers. We can enjoy the happiness of deep sleep and dreaming. But we should set aside our many future births for such enjoyments. In this life we must try our best to cultivate the most important task at hand - a task not possible to accomplish in any life but a human one.

Had we taken birth as demigods, we would not have become qualified to hear *hari-katha;* nor would we have had the opportunity. We should try our level best, therefore, in this human life, to perfect our self-interest. Religiosity, economic development, sense gratification, and liberation are not the actual goals of life.

We cannot accomplish our real self-interest through any of these means. Having given up the insignificant desire for material enjoyment chased after by materialists, and the insignificant desire for godless liberation chased after by dry renunciants, those who value their own self-interest do not come to Varanasi, the abode of liberation. Rather, those who have heard about the ultimate goal of life hanker after Krsna's service as practiced by Rudra while he resided in this liberation-awarding *dhama.*

Krsna-prema is not an insignificant attainment, like the achievement of losing one's identity. Anyone and everyone can understand this if they think about it without bias. Sri Rudradeva always chants the holy name of Rama, and Ramacandra is also very fond of Rudra. If we fail to enter such pastimes, we will have to continue in the cycle of repeated birth and death. Unless we are engaged in the service of Sankarsana-Rama in submission to Rudra, we will continue in the cycle of birth and death. Rudra constantly teaches this with his five mouths.

Eternal, sacred Käs! is a place for reviving knowledge of the living entities' relationship with the Supreme Lord

Paying attention to what Caitanyadeva says in reply to Sanatana Gosvami Prabhu's questions will check our desires for material enjoyment and liberation. Kasi-ksetra is not a place for sense gratification. It is a place for worshiping Lord Visnu and the Vaisnavas - a place for spiritual cultivation. If we consider this *dhama,* which can award liberation, a place to come and enjoy ourselves, then no one will praise our intelligence. Here, the eternal Gaurasundara is teaching the eternal Vaisnava Sanatana Gosvami about Lord Hari. This place stimulates the living entities' relationship with the Supreme Lord. This is why we take shelter of the lotus feet of Mahadeva, who is most-dear to Lord Hari.

The Deity form is not a product of matter; the murti is directly the Supreme Lord

Please do not consider the Lord's Deity to be made of wood, stone, or other forms of matter. Just as Mahaprabhu taught Sanatana Gosvami Prabhu about Lord Hari, so Sri Gaurasundara is speaking *hari-katha* at this Sri Sanatana Gaudiya Matha in His transcendental Deity form. All of you please come and take *darsana* of Sri Gaurasundara.

Discourse 4

Sri Caitanyadeva

Place: Talkotra, New Delhi, November 5, 1927 Utthana Ekadasi, the Disappearance Anniversary of Srila Gaura Kisora dasa Babaji

Humble invocation befitting an exalted personality, and an indication of the topic

First, I offer my obeisances to all who have assembled here. Today I am scheduled to speak about Sri Caitanyadeva.

Glorification of Gaura offered by Sarvabhauma

Vasudeva Sarvabhauma offered his respectful obeisances to Sriman Mahaprabhu by reciting these two verses:

vairagya-vidya-nija-bhakti-yoga-siksartham ekah purusah puranah sn-krsna-caitanya-sanra-dhan krpambudhir yas tam aham prapadye

kalan nastam bhakti-yogam nijam yah praduskartum krsna-caitanya-nama avirbhutas tasya padaravinde gadham gadham liyatam citta-bhrhgah

“Let me take shelter of the Supreme Personality of Godhead, Sri Krsna, who has descended in the form of Lord Caitanya Mahaprabhu to teach us real knowledge, His devotional service and detachment from whatever does not foster Krsna consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet.”

“Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Sri Krsna Caitanya Mahaprabhu to teach the ancient system of devotional service to Himself. This system had almost been lost due to the influence of time.”

The scene leading up to the meeting between Sriman Mahaprabhu and Sarvabhauma in Nilacala

When Sriman Mahaprabhu arrived in Nilacala after accepting the renounced

order of life, at that time, Sarvabhauma Bhattacarya treated the young *sannyasi* with affection because of his own Nadiya connection from his student days. Sarvabhauma Bhattacarya, who was the instructor of many *sannyasis,* and who was a unique logician and a learned scholar of Vedanta, expressed a desire to teach young Nimai the scripture, considering Him ignorant of Vedanta philosophy. After listening to the *pandita's* explanation for seven days, Sri Caitanyadeva, who teaches the principles of *amani* and *manada,* was asked by Pandita Sarvabhauma whether He had understood the explanations. Mahaprabhu replied, "I can not understand your interpretation of the verses, but I clearly understood the intention of Vyasadeva in the verses themselves."

The Lord did not accept the theory of *vivarta-vada* that Sarvabhauma had explained; rather, the Lord specially established the philosophy of the transformation of energy *[sakti-parinama-vada].*

Vivarta-vada and various other philosophies born of sense perception

Vivarta means to accept something to be one thing when it is actually something else - for example, a rope as a snake. Whatever the senses perceive in the visible world is incomplete and imperfect; full knowledge of the object is absent. The reason for this is that our senses are imperfect. We understand that the undivided Absolute Truth, which is beyond limited human perfection, is incomprehensible to the imperfect discernment of human knowledge. This is why thoughtful persons from Western countries have manufactured isms like agnosticism, pantheism, skepticism, and panentheism,[6] *(6 Panentheism considers God and the world to be interrelated, with the world being in God and God being in the world. Panentheism seeks to avoid either isolating God from the world as traditional theism often does or identifying God with the world as pantheism does. Traditional theistic systems emphasize the difference between God and the world while panentheism stresses God's active presence in the world. Pantheism emphasizes God's presence in the world, but panentheism maintains the identity and significance of the nondivine)* and thoughtful persons from India have also created many such conceptions.

Why there are differences of opinion and communal disagreements

People on different paths see things in different ways. The mind begins to consider things with the help of information collected from the world of

perceptible objects. The way we see these perceptible things filtered through the knowledge we have gained through our senses creates differences between one person's perception and another's. Some people are disputers and others submissive. Of the latter class, some make a show of submission until they themselves understand the truth.

There are differences between an object and how it is realized, thought about, and so on. Direct perception supported by biases based on knowledge gathered through the senses causes misconceptions, and these are helped along by forming different hypotheses. Because these misconceptions are based on each individual's sense perception and mental processes, there is disagreement between one sect or community and another.

The foundation of experimental knowledge is argumentation

The process of accepting or rejecting experimental knowledge is something from the realm of mental speculation. If a professor accidentally says something wrong, and if his words are not proved wrong with the help of his senses, the mistake takes root in the professor's philosophy. There is no other way to understand each and every subject empirically except through debate and argumentation. Although this method may be reasonable when it comes to incomplete, imperfect objects, it is not useful when trying to ascertain the nature of the undivided Absolute Truth. Human beings cannot approach the supreme Absolute Truth by relying on incomplete, imperfect knowledge. A wise person tries to understand something through reasoning and argument; if such reasoning and argument are presented in the form of honest inquiry, then one has the opportunity to understand the subject properly. Therefore, the *Bhagavad-gita* (4.34) states:

tad viddhi pranipatena pariprasnena sevaya upadeksyanti te jnanam jnaninas tattva-darsinah

In order to remove one's doubts, one should inquire from an experienced person and hear his reply. If one is inattentive while hearing or unable to grasp the meaning, he should ask questions repeatedly. The word *pranipata* means to "hear with full attention." Being eager to hear the answer to one's questions destroys one's ignorance, foolishness, and biases.

Everyone is eligible to make honest inquiries about spiritual subject matters

- but not to argue

Anyone can make a full inquiry about spiritual subjects from an experienced person. But one should not present questions just to make unnecessary arguments and deny what is said. Those who do so never discover truth. When one receives an answer to his questions, he should use that answer in his life.

Mistaken human knowledge

Human knowledge is at present incomplete and imperfect. It is under the grip of misconception, or unjustified ideas. Human knowledge that is accumulated from the world of sense perception creates various types of illusion in a person. Knowledge about the undivided spiritual understandings are not subject to debate. One cannot gain a complete understanding of the Absolute Truth by consensus. The insignificant human mind and senses cannot accommodate the existence of the unlimitedly great Absolute Truth. Knowledge born of mundane reasoning is defective and leads to illusion. Complete understanding of partial knowledge is still not the full truth.

The flow of thought called Idealism has entered Monism. But the refined realizations of a human being, who is basing his realizations on material sense perception are tainted by the fault of illusion. Seeing things in this world obstructs one's vision of the spiritual.

The material world is factual, but incomplete or temporary

Mahaprabhu says that the material world is real, but it is also temporary and perishable. As stated in the *Taittiriya Upanisad* (3.1.1), *yato va imam bhutani jayante yena jatani jivanti yatprayanty abhisam-visanti tad brahma tad vijijnasasva:* "The Supreme Absolute Truth is that from which everything is born."

The visible world is not false, but it is temporary

Mahaprabhu did not accept the theory of Idealism. He said that the world one perceives with his senses emanated from the external energy of the Supreme Lord, who possesses unlimited energies. It is not that the perceptible world is false; but we can only see it partially on account of our seeing through our

mental constructs. This progressive world, which is the transformation of the Lord's external energy, is one of the Lord's many creations. For example, first comes the flower, which then transforms into the plant's fruit. The fruit then ripens and finally dries up. Similarly, the material world created by the Supreme Lord is produced, maintained, and annihilated by the influence of time. Being influenced by this energy of the Supreme Lord, we also take birth from our parents and become involved with the external world.

To say that the material world is false is sectarianism

To run after the objects of the material world means to become disconnected from one's cultivation of the Absolute Truth. In order to remove our ignorance of the material world, we try to follow many civil rules, and buy things from shops in exchange for money. We think this world was created by human imagination or fantasy - that it is a dream - and so we see it in a particular way, as if it were false. This invites unauthorized sects to develop.

Matter and spirit

Material objects cannot take the initiative to do anything. They have no power to know, will, or feel. They cannot respond to stimuli. Within us, as within animals, there is awareness, or the presence of spirit. Trees also have awareness, but to a lesser degree. Spirit and matter are two different energies of the Supreme Lord. One is His internal energy and the other His external energy. The mundane world is different from the *jivas* and the Supreme Lord. But the *jivas* are also different from the Supreme Lord in that the Supreme Lord is great and the living entities minute. The Supreme Lord is unalloyed spirit, whereas at the time of our death, the symptoms of consciousness cease. We no longer interact with external objects; our senses become inactive. In the external world we find two objects: matter and the reflection of spirit.

The body and the owner of the body

The soul's spiritual propensity has been covered by a body. "I am this body": Sri Caitanyadeva does not preach this. Rather, He says, "To consider the body to be the self is an illusion." The body and the owner of the body are different. The owner of the body is the proprietor and the body is the property.

There are two kinds of bodies covering the soul: subtle and gross. The spirit soul owns both these bodies. The mind is the reflection of the spirit (consciousness); the body is without spirit. We accept these two kinds of bodies as “I,” and this identification is called a misconception.

The lotus feet of Sri Caitanya are the only harmonious way to reconcile contradictory statements in the Vedas

Sriman Mahaprabhu accepted the philosophy that the material world is a transformation of the Lord’s external energy. Not finding harmony for this in statements made in different Vedas, many people have come to their own interpretations and thus adopted a variety of spiritual paths. But Lord Sri Caitanyadeva has made the differing statements congruous.

For example, one Vedic statement says, *sad eva saumyedam agra asit:* “What is called *sat* existed before everything (and from *sat,* this world of the moving and nonmoving was created.” *(Chandogya Upanisad* 6.2.1) Another Vedic statement says, *asatah sajjayata:* that the material world was produced from the *asat.* But this second point is not true. Because milk contains within it the properties of yogurt, yogurt can be produced from milk. But no one can make yogurt from water. The *sat,* or the Absolute Truth or reality, is the ultimate cause; *asat,* or the temporary material world, is the effect of that cause. Although these two Vedic statements appear to contradict, in the *Avirodha* chapter of the *Vedanta-sutra,* they have been harmonized and properly concluded. Yet even while studying the texts that bring agreement between apparently contradictory statements, people’s interpretations tend to differ from one another.

An example of Sri Caitanyadeva’s unprecedented tolerance

Sri Caitanyadeva displayed exemplary tolerance when He listened to *Vedanta* from Sarvabhauma for eighteen days. Seeing such patience in hearing the unauthorized conclusions of the Monistic school, even Sarvabhauma was struck with wonder.

Today I spoke a few words about this topic. If I had the opportunity to discuss this topic daily for a long period, it would be possible to explain it properly.

Sri Sarvabhauma’s previous conception, and Gopinatha

After talking with Mahaprabhu and seeing His genius in learning, Sarvabhauma accepted Sri Caitanyadeva as an extraordinary personality. Previously, he would tease his brother-in-law, Gopinatha, saying, “How can a human being speak about the spiritual world?” Gopinatha would reply, “In the state of perfect human knowledge, only a person descended from the spiritual world can speak about the topics of the spiritual world.” To this Sarvabhauma would reply, “It is foolish to accept an ordinary human being as belonging to the transcendental world.” And Gopinatha would reply, “You should leave aside your own ideas and views and hear the words of Sri Caitanyadeva. Then you can consider whether or not He has descended from the spiritual world.”

The material conception is unable to imagine the spiritual world

We are human beings. Being entangled in material bodies, we work, and after death we receive another body according to that work. In this way, we change bodies one after another and live perpetually in the material world. After hearing Sri Caitanyadeva’s words, Sarvabhauma’s consciousness was purified and elevated to spiritual consciousness. One cannot understand Vedanta through knowledge acquired with the material senses. There is no need to merge the transcendental with the phenomenal - a man will be exposed as a fool if he tries to see the sun with the help of some other light. The sun itself has sufficient illumination, and one can see the sun and all other objects in sunlight. One should study that object that will automatically allow him to become enlightened in all other subjects.

Material knowledge is incomplete - and the danger of coming to hasty conclusions

Sir Isaac Newton, who was a great seeker of worldly knowledge, once said, “I was collecting only a few pebbles on the seashore when the unlimited ocean of truth lay undiscovered before me.” Since human knowledge is limited, it is incomplete and imperfect. To try to acquire complete knowledge by depending on the incomplete is like trying to eat an unripe jackfruit. Those who come to hasty conclusions are unable to grasp the full truth; they cannot give even a little time to the cultivation of complete knowledge. The society in which we are raised from childhood is so full of materialism that we cannot take even a moment to discuss eternal life. We spend twenty-four hours a day in worldly activities. We have no time to understand what we are. What is the value of our

one hundred years in this body compared to our own eternity? Therefore twenty-four hours a day of human life should be used for spiritual cultivation. It is not the duty of an intelligent person to spend his entire life gratifying his senses.

To pursue one's self-interest is the goal of life; mistakes in determining one's real self-interest

Everyone should be selfish enough to search after his own real self-interest. But most people are busy with other activities. Boys engage in sports, youths in family life, and old people in protecting body and property. In these full-time endeavors, we see that people are indifferent to their own self-interest. They are callous to their eternal self-interest because they have spent their time accumulating matter in one form or another.

The policy of "We will do it when the need arises" is faulty

Many people say that there is no need to worry about our self-interest - our soul's deliverance - at present. We will take care of it in the future, when the time comes. But this is not realistic. If one is not educated in childhood, he will face inconveniences in youth.

The duty of a social being who wants his own benefit

One should try to benefit others as well as uplift himself. One should try to help in such a way that people's spiritual propensities are not impeded by materialism.

People may argue that it is better to engage in pious activities by giving up sinful activities, and that encouraging this is what it means to be compassionate. But if people are actually intelligent, they must at all times and in every step of life, even while sleeping and eating, contemplate their eternal existence in relation to their present, temporary activities. If we become averse to this kind of thinking, we will simply quarrel with one another and become sectarian. It is not that everyone wants his own degradation. If one acts on time, one will reap his rewards in the future.

It is our duty to make the best use our time

If one doesn’t properly use one’s time, he will suffer later. A person who thinks he will focus on spiritual topics when he is old will not find it possible, because he will always be disturbed by worldly thoughts. I don’t say that people can give up all their worldly activities in a moment and engage in the service of the Supreme Lord. But Sri Gaurasundara said:

naham vipro na ca nara-patir napi vaisyo na sudro naham varni na ca grha-patir no vana-stho yatir va kintu prodyan nikhila-paramananda-purnamrtabdher gopl-bhartuhpada-kamalayor dasa-dasanudasah

“I am not a *brahmana*, I am not a *ksatriya,* I am not a *vaisya* or a *sudra*. Nor am I a *brahmacari,* a householder, a *vanaprastha*, or a *sanny-asi*. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Sri Krsna, the maintainer of the *gopis*. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.”

Varnasrama-dharma

As long as a person considers the outer covering, the envelope around the soul, to be the self, it is especially essential that he follow *varnasra-ma-dharma*. If *varnasrama-dharma* is followed properly, people will benefit in this life and the next. *Varnasrama-dharma* is only good as long as one is alive. It is beneficial for creating mundane prosperity. It is necessary in the designated existence of all living entities within the fourteen worlds. But in the spiritual world, there is no need for it at all.

Sri Caitanya Mahaprabhu's teaching

Sri Caitanyadeva says, “I am not a *brahmana* or a *ksatriya* or a *vaisya* or a *sudra;* I am not a *brahmacari* or a *grhastha* or a *vanaprasthi* or a *sannyasi*. My eternal relationship is with the Supreme Personality of Godhead. Wherever I am, I have my relationship with Him. As His servant, not forgetting Him is for my benefit.”

He also said, about the Supreme Personality of Godhead:

vadanti tat tattva-vidas tattvam yaj jnanam advayam brahmeti paramatmeti bhagavan iti sabdyate

“Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma, or Bhagavan.”

Popular opinion is based on mental speculation

Some people say, “We have to achieve this goal.” Ignorant people say, “There is no need of Him.” Skeptics say, “I doubt He exists.” Atomists say, “The material world is ‘God.’ As soon as the mind shuts down at death, everything is over.” None of these accept the personal form of God.

The characteristics of the living entities and God

The truth is that those who possess gross and subtle bodies actually own those bodies. Those owners are souls. This is the true for every living being. Both the Supreme Lord and the living beings are conscious. The living beings are part and parcel of the Supreme Lord. At present, the living beings have fallen from their spiritual position because they misused their free will. Since the living beings have clothed themselves in foreign matter, they are unable to revive their original constitutional position and return to their spiritual nature. We become degraded like that because we give up the Lord’s service. And we make our lives perfect by engaging in devotional service.

As a result of hearing from Sri Caitanya, who is the Lord of spiritual knowledge, Sarvabhauma, the master of material knowledge, attained transcendental knowledge

Sarvabhauma heard Sri Caitanyadeva’s *katha* for a long time. The transcendental topics the Lord spoke revived Sarvabhauma’s spiritual consciousness, and just after the discussion, Sarvabhauma offered his respectful obeisances to the Lord by reciting these two verses:

vairagya-vidya-nija-bhakti-yoga-siksartham ekah purusah puranah sn-krsna-caitanya-sanra-dhan krpambudhir yas tam aham prapadye

“Let me take shelter of the Supreme Personality of Godhead, Sri Krsna, who has descended in the form of Lord Caitanya Mahaprabhu to teach us real knowledge, His devotional service and detachment from whatever does not foster Krsna consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet.”

kalan nastam bhakti-yogam nijam yah praduskartum krsna-caitanya-
nama avirbhutas tasya padaravinde gadham gadham liyatam citta-bhrhgah

"Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Sri Krsna Caitanya Mahaprabhu to teach the ancient system of devotional service to Himself. This system had almost been lost due to the influence of time."

Who is Sri Caitanyadeva and why do we need to surrender to Him?

I am ready to follow the path of renunciation by giving up everything. I am a soul surrendered to Sri Caitanyadeva. Now the question is, who is Caitanyadeva? Why do I need to surrender to Him? Am I surrendering to a horse simply to avoid walking? Am I surrendering because I am poor? Is Caitanyadeva an object to be enjoyed with my senses? Is Caitanyadeva an ordinary human being? Is He just an ordinary religious preacher?

Sri Caitanyadeva is the cause of all causes

Caitanyadeva is not simply an old person from two or ten thousand years ago. He is eternal. He is the Supreme Personality of Godhead. He is beginingless, the origin of all, and the cause of all causes. He does not appear under the influence of time; rather, the past, present, and future come from Him. He is beyond the timespan of eternity. He is not a bag of bones and flesh. He is the oldest of all. He is the enjoyer and doer of everything. He not only created the entire cosmic manifestation, but He is the source of Brahman and Paramatma as well. Why did He descend at this time? To teach *vairagya vidya*, and so on.

How the word vairagya is misused and what it really means, according to Sri Caitanyadeva

Nowadays, people use the word *vairagya* to mean something opposite to what the word actually means. Many people think *vairagya* is a kind of apathy. The Lord did not come as some insignificant creature to make us understand the actual meaning of the word *vairagya*. Mankind could not understand this fact.

Repulsion arises from our attachments. The shape and design of *vairagya* that mankind has carved out is not what Sarvabhauma meant in his verse. Do I have

to give up my material life - something I have established after much struggle? Do I have to give up my worshipable parents when I cannot repay my debt to them? Giving up these things is what materialists think is meant by *vairagya*.

Neither are those who have externally renounced everything are real renunciants. There is no need to become attached to material life and then renounce it later. One need not do either of these. One is the state of material enjoyment and the other is the giving up of such enjoyment. In Buddhist philosophy, one is supposed to enter a cave to meditate after having enjoyed one's meals. He should be alone by closing the cave's mouth with a big stone. Later, when he is inside the cave, he becomes weak and thin from his fasting, and is unable to push the stone out of the way. His life comes to an end. This is not renunciation; it is suicide.

The words *vairagya* and *tyaga* surprise the materialistic people. Mahaprabhu says, "If one can achieve his ultimate goal of life by staying where he is, then what is the use of practicing breathing exercises in the Himalayas?" People need to consider this. There is no need to quarrel about it. Whether you stay at home or live in the forest, cultivate God consciousness. If you simply speak *bhagavata-katha,* your attachment to material objects will automatically vanish.

Proper renunciation and false renunciation

anasaktasya visayan yatharham upayunjatah nirbandhah krsna-sambandhe yuktam vairagyam ucyate

prapancikataya buddhya hari-sambandhi-vastunah mumuksubhih parityago vairagyam phalgu kathyate

"When one is not attached to anything, but at the same time accepts everything in relation to Krsna, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Krsna is not as complete in his renunciation." *(Bhak-ti-rasamrta-sindhu* 1.2.255-56)

Mahaprabhu wanted us to understand proper renunciation

One should not forget the Supreme Lord simply because one is too attached to sense gratification. Do not become too attached to any particular object or place, no matter where you live. Whatever you are doing, you can continue that. Today

someone may be a family man and tomorrow he may renounce his family, then he allows the hidden river of material enjoyment to flow in his heart. To come back under the control of sense gratification is not sensible. The meaning of *vairagya*, renunciation, is to keep oneself busy cultivating God consciousness by not remaining attached to things unrelated to God.

But be cautious! Do not become a mundane *sahajiya*, an attached householder, or a hypocritical renunciant on the pretext of cultivating God consciousness. Do not cheat yourself. If you cheat the blacksmith of steel, you yourself will be cheated.

Sri Caitanya is the instructor of vairagya-vidya and bhakti-yoga

Vidya means "knowledge of the Absolute Truth, or the Supreme Lord." To merge into impersonal Brahman or into material nature is not actual knowledge. The incarnation Caitanya is meant to teach everyone about the Supreme Lord, to teach real renunciation, and to teach how to perform devotional service to the Supreme Lord. Some people accept fruitive activities as devotional service, and some accept speculative knowledge as devotional service. But they are not correct. The Supreme Personality of Godhead, who assumed the form of Sri Krsna Caitanya, taught us about real renunciation and about the process of devotional service.

Sr! Caitanya is an ocean of compassion that yields no harm; that compassion has never before been distributed

Sri Krsna Caitanya distributed both the process of performing devotional service and loving, confidential devotional service to Himself. He is an ocean of mercy; an ocean of compassion. No one can bestow so much mercy. No other incarnation of the Supreme Lord can award such unlimited mercy. This mercy is meant to make an unqualified person qualified. It is full mercy for eternity. The Lord gives *Himself* away. No other form of the Lord has ever done that before.

There is no other way but to accept the mercy of Sri Caitanya

My mind is always busy with material activities. It is sometimes engaged in proper discernments and sometimes absorbed in injustice. I have artificially tried again and again to control my mentality and benefit myself, but I have been

unsuccessful. Therefore, I have found no other way but to surrender to the mercy of Sri Caitanyadeva.

Every human being is eligible to receive the mercy of Caitanya

Unlike a restless bee that becomes intoxicated by going from one flower to the next and drinking the honey of each, may my mind become intoxicated by drinking the honey only of the lotus feet of Sri Caitanya. Caitanyadeva embraced all living entities. The *karmis,* yogis, and *jnams* are unable to see the beauty of the love of God He distributed, but still, everyone is eligible to attain it. Therefore, I repeat:

vairagya-vidya-nija-bhakti-yoga-siksartham ekah purusah puranah sn-krsna-caitanya-sanra-dhan krpambudhir yas tam aham prapadye

Let me recite another verse before I conclude my speech:

dante nidhaya trnakam padayor nipatya krtva ca kaku-satam etad aham bravimi he sadhavah sakalam eva vihaya durad caitanya-candra-carane kurutanuragam

“Sir, I have come to you, taking this grass in my teeth and falling at your feet. I am flattering you. You are very great. You are very nice. You are very learned. But I have one submission. You are a greatly learned *sadhu.* My one request is that whatever nonsense you have learned, please forget it and just become inclined to serve the lotus feet of Sri Caitanya-candra. Then everything will be perfect.” *(Caitanya-candramrta)*

An appeal to the whole world to surrender to the lotus feet of Sri Caitanya

Although I am extremely unqualified compared to each of you, I have a request for you. You are all devotees; I am a nondevotee. You are all present here today to show your mercy to me. My request to you is that you please give up all other philosophies and ideas and spare some time for hearing about Sri Caitanyadeva. If some time is spared in hearing about that personality, who is distinctly superior to ordinary human beings, then among human beings we will discover the real peace that comes from worshiping the Supreme Lord. People will develop the propensity to care for the Supreme Lord as a son. If the Supreme Lord is placed in the center of human or family life, all the temporary

relationships in this world will be removed. If we can engage our entire mind and heart at the lotus feet of the Supreme Lord, then we will have found the perfection of life. *Santa, dasya, sakhya, vatsalya,* and *madhurya* - these five relationships are present in the Supreme Lord in their complete form. Since we are currently living out these relationships while focused on temporary objects of affection rather than on the Supreme Lord, we are unable to know the Lord. Being unable to attain His shelter, and not knowing our self-interest, we become indifferent to serving Him. This is the fault of our destiny. We consider something essential only when we can measure it with our senses. But if you want respite from studying the temporary material world, cultivate knowledge of the eternal. Then the words of this hawker will appear pleasing. Since he is falling at our feet and giving us so much respect, why don't we pay attention to his words?

The Supreme Lord is full of knowledge and bliss. We are running so many places in order to know Him, but that Lord of Goloka appeared in a human form very near to us to impart instructions even to the materialists. If we disregard His words and act whimsically, the intelligent will not praise us, nor will we be able to praise our own intelligence.

vancha-kalpa-tarubhyas ca krpa-sindhubhya eva ca patitanam
pavanebhyo vaisnavebhyo namo namah

Discourse 5

Address on Six Vyasa-puja Day

Invocation in glorification of Vyasa

We recite this verse from the invocation to the *Mahabharata:*

narayanam namaskrtya naram caiva narottamam devim sarasvatim vyasam tato jayam udirayet

Today also, at the commencement of the new year, we glorify Sri Krsna Dvaipayana Vyasa. Lord Narayana is the worshipable Lord of Srr-mad Vyasa and the Supreme Personality of Godhead. His internal potency is Sarasvatrdevr,

or Narayanr. After offering respectful obeisances unto this Couple, one glorifies the spiritual master, Srr Vyasa. This is the eternal and traditional custom.

The original ingredient and the spiritual master of the material world

The human form of the Supreme Lord, who is the grandfather of all living entities, and His replica, the four-headed Brahma, are the original ingredients of the material world.

The statement of jagad-guru Srïdhara Svamï

Srrdhara Svamr, a descendant of Srr Visnusvamr, said:

vag-isa yasya vadane laksmir yasya ca vaksasi yasyaste hrdaye samvit tam nrsimham aham bhaje

The original living spiritual master, the four-headed Brahma, accepted Lord Nrsimhadeva's *samvit* potency into his heart, and goddess Sarasvati sang the four Vedas through Brahma's four mouths. Narada heard those Vedas exactly. When Narada spoke the same knowledge as it is, Sri Vyasadeva heard it and captured it in *his* heart.

For the benefit of the members of the disciplic succession, Vyasa spoke about the favorable and unfavorable processes of cultivating devotion at the lotus feet of the Supreme Lord Narayana. He promoted the infallible among them and removed all processes that were fallible.

The pastime of Sri Nrsimha

The pastime of that Lord Visnu who imparted spiritual enlightenment to the heart of Brahma is called Sri Nrsimha *lila*. This is why Sridhara, who is a descendant of Visnu Svamipada, while ascertaining the most essential form of his worshipable Lord Narayana, arranged the *darsana* of Sri Nrsimhadeva and thereby revealed the infallible form of the Lord for his followers.

Sri Vyasa-puja, following in the footsteps of Sri Nityananda

Today, following in the footsteps of Sri Nityananda, we are preparing to offer

arghya to worship Sri Vyasadeva. One day in Navadvipa, *jagad-guru* Sri Nityananda Prabhu personally performed this offering of *arghya* in worship of the original spiritual master, Brahma down to his disciple Narada and to his disciple Vedavyasa to his disciple Srimad Ananda Tirtha to Sri Nityananda, Sri Advaita Acarya, and the entire Gaudiya Vaisnava society. Following the custom of the disciplic succession, conducting such a ceremony is a principal function in our execution of devotional service.

To repeat the words of the Vedas spoken by Sri Vyasa is the way the acaryas worship Sri Vyasa

The *acaryas* simply repeat the Vedic statements spoken by Sri Vyasa. Following in his footsteps, we have also prepared to offer homage at the lotus feet of the spiritual master.

The speciality of the fifth day of the waxing and waning moons in the month of Magha

In order to please the goddess of material learning, children offer flowers on the fifth day of the waxing moon in the month of Magha. We are offering flowers at the lotus feet of the goddess of spiritual learning on the fifth day of the waning moon in the month of Magha. This offering is coming directly from the lotus hands of Sri Vyasadeva.

The invocation mantra for Sri Vyasa-puja

yasya deve para bhaktir yatha deve tatha gurau tasyaite kathita hy arthah prakasante mahatmanah

In order to attain the qualification to hear this mantra, we arrange to perform the Sri Vyasa-puja sacrifice.

Srlman Madhvacarya’s ideal example as an acarya

One day, Srimad Ananda Tirthapada, while engaged in the worship of Sri Vyasa, acted as an *acarya* by sitting on the *vyasasana*. Following in his footsteps, his subordinates have been sitting on *vyasasanas* ever since in order to explain *Srimad-Bhagavatam*. It is true that one feels hesitant to sit on the *vyasasana*,

considering himself unqualified by material qualification, but may the sinful tendency to transgress the spiritual master's order never turn us away from serving the lotus feet of the spiritual master. This is our humble request at the lotus feet of Sri Vyasadeva and Sripada Sriman Madhvacarya.

Sri Madhvamuni enacted the pastime of acting as an *acarya* for eighty years in order to teach us how to worship Sri Vyasadeva. One time, he appeared as Bhima and served Krsna during the *Mahabharata* battle simply to show the godless people how to serve the Lord who carries a club in His hand. Another time, he appeared as Hanuman and helped Sri Ramacandra in His mission by destroying the unfavorable elements. Again it is he who eternally sustains the Vaikuntha planet in the form of Vayu and thus keeps his transcendental, eternal existence intact.

Srimad Ananda Tirtha disappeared on the ninth day of the waxing moon, and today, his descendants - our spiritual teachers - have appointed me as the priest for Sri Vyasa-puja. This is just a pastime in order to observe proper etiquette in serving the *maha-bhagavata.* As per my constitutional identity, I know that I am an unqualified, unspeakable, eternal servant of the followers of Sri Rupa. Therefore, it is simply because of my disqualification that I show my current restlessness. If my listeners can forgive my audacity, then I will become eligible to serve them. If you press my throat, then I will not be allowed to worship Sri Vyasa. Therefore, my heartiest prayer to all of you is that since you have given the right to countless great personalities to worship Sri Vyasa, you kindly also give me the right to offer such worship, if only for a moment.

Following the mood of the disciplic succession, the priest for the SrT Vyasa-puja ceremony glorifies Lord Hari with unhypocritical humility and special tolerance

As the priest for Sri Vyasa-puja, I am climbing on the *vyasasana* with great difficulty. The worship I am offering for the pleasure of my spiritual master and his predecessors is established according to the descending path. I do not want to be deceived by the hope of attaining the unconquerable object through mundane mental speculation. That is why being faithful to the orders of the descendants of Brahma, to the orders of the followers of Sri Vyasa, and to the unlimited mercy of the followers of Rupa, today I offer my homage at Sri Vyasa's feet with a brief description of the path of devotional service as spoken by Rupa.

I am not only offering homage to the lotus feet of Sri Vyasa, but in order to offer

my homage to the lotus feet of the Gaudiya *acaryas* who are disciples of Sri Vyasa, on the order of my spiritual master I am audacious enough to give up the disgusting mentality adopted by those who follow the ascending path. In my act, I do not neglect the principle of *trnad api sunicena*.

While speaking the glories of Sri Rupa's followers, my mood of being as tolerant as a tree is not disturbed. Despite a sinful desire for material fame, I am not violating my spiritual master's words. Rather, with the desire to be initiated into the principle of giving others respect, as taught by Sri Guru and Gauranga, I repeat the transcendental subject matters by giving up the mentality of judging others. I am not entitled to the good and bad results of this ceremony. Therefore, I am neither a candidate for worldly praise nor criticism. Rupa, the eternal associate of the Supreme Lord, his followers, and all his future followers are my worshipable spiritual masters. As such they are under the shelter of Brahma, Narada, Vyasa, Madhva, and Sri Nityananda Prabhu. My life will be successful if I can take eternal shelter of these personalities. Then my material disease will be vanquished and I will consider the two witches (material enjoyment and liberation) to be Putanas rather than my mothers. May I become a worthy son of my mother Bhaktidevi, whose sons are knowledge and renunciation, and not be indifferent in her service. May I not think of Mother Bhakti as my maidservant. This is my appeal.

Sri Sanatana, Sri Rupa, Sri Raghunatha, and Sri Jiva are the victory flag of Sri Caitanya's teachings

Sri Caitanyadeva trained Rupa Gosvami Prabhu in the science of devotional service and taught *sambandha-jnana* to Sri Sanatana Prabhu by making him the *acarya* of the devotional conclusion. Those same teachings are reflected in Jiva, and shine brightly in him as the *acarya* of *Sri-mad-Bhagavatam.* We find the devotional form of a personified disciple of Sri Rupa beautifully in Raghunatha Dasa Prabhu, who was a disciple of Svarupa. These teachings incessantly fill the lakelike hearts of the Gaudiya Vaisnavas with the water of hope. On the banks of the lakelike heart of Rupa's Jiva lies the protector of the nectarean ocean of the mellows of devotional service; Jiva resolves everything that opposes the *siddhanta* and the staunches the flow of the muddy water of *anarthas*.

Srila Jiva Gosvami does not preach against the pancaratra system or any conclusion opposed to Rupa

Sri Rupa Gosvami illumined devotion to Sri Caitanya with his own lotus hands. What Sri Jiva taught in his *Durgama-sangamani*[7] *(7 The Durgama-sangamani is Srila Jiva Gosvami's commentary on the Bhakti-rasamrta-sindhu)* commentary does not dismantle the *Pancaratra* system. Followers of Rupa-Raghunatha do not agree with those who think that, in order to oppose *pancaratrika,* Jiva more or less discouraged people from following Rupa and instead established the importance of seminal succession and *svakiya-vada.* These considerations are abominable. Gaudiya Vaisnavas like Sriman Krsnadasa Kaviraja Gosvami and Sriman Narottama Prabhu are the physicians for the deadly disease of bad faith. Texts like the *Manah Siksa* and *Vilapa Kusumanjali* are the prime essence of what it means to follow Rupa.

Sitting on the *vyasasana* after having surrendered to Jiva, may we identify ourselves as pure *jivas.* May we sit on the *vyasasana* surrendered to the teachings of Svarupa's Raghunatha. May our transcendental service inclination be awakened and our mundane restlessness removed so that we can smoothly perform Vyasa-puja. May the water of our servitorship to the feet of Svarupa's Raghu, fetched in the pitcher of Jiva's teachings, which are based on *Sri Bhakti-rasamrta-sindhu,* protect us from the hands of the six plunderers who appear in the form of the temporary servants of our six enemies, headed by lust, and thus bathe us in and quench our thirst for the waters of immortality.

gurau gosthe gosthalayisu sujane bhusurajane svamantre srinamni braja-nava
yuva dvandvasarane sada dambham hitva kuru ratim apurvam
atitaramaye svantar bhratas catubhirabhiyace dhrta padah

"O mind, I grasp your feet and beg you with sweet words: Please cast away all hypocrisy and develop intense, unprecedented love for my spiritual master, Vrajabhumi, the people of Vraja, the Vaisnavas, the *brah-manas,* the Gayatri mantra, the holy name, and the transcendental shelter that is the fresh young couple of Vraja, Radha and Krsna." *(Manah Siksa,* verse 1)

Sanatana, Rupa, Raghunatha, and Jlva are one; the illusion of some who think they are following Rupa

When Rupa Gosvami was hearing from Sri Caitanyadeva, he was addressed as *Dabir Khasa,* based on who he had been before meeting Sri Caitanyadeva. When he was enlightened in the science of devotional service, his followers knew him by the name Rupa, a name given to him by Sriman Mahaprabhu. Rupa enacted

the pastime of receiving knowledge about devotional service from Sri Gaurasundara. Whatever he heard he presented as the *Bhakti-rasamrta-sindhu,* which has become, for his followers, the law book for devotional service. The same Sri Krsna, who is the object of *sambandha-tattva* and from whom Rupa received the devotional conclusion, awarded Rupa's brother Sakara Mallika with the name Sanatana. He did this in His form as Sri Krsna Caitanya. This is why Rupa glorifies Sanatana Prabhu as his spiritual master. It is also why Raghunatha Dasa Gosvami Prabhu named Sanatana as the compiler of *Krsna-sam-bandha* in his book the *Vilapa Kusumañjali.*

Krsnadasa Kaviraja Gosvami Prabhu called Sanatana the *bhakti-sid-dhanta acarya.* Decorated by the lotus hands of Sri Rupa and after becoming a way through to understanding the teachings in the *Bhakti-rasamr-ta-sindhu, bhakti-siddhanta acarya* Sri Sanatana elevated the pure hearts of Rupa's and Jiva's followers and made them drink from the *Bhak-ti-rasamrta-sindhu*.

Those who have tried to satisfy their own mundane, selfish interests through Jiva Gosvami's teachings are bewildered when they read the insurmountable *Durgama-sangamam,* and as a result they are unable to immerse themselves in the *Bhakti-rasamrta-sindhu.* Those who hesitate to call Jiva a *rupanuga* cannot themselves be identified as *rupanugas* and will thus never be qualified to follow the process of worship taught by Rupa's followers and exemplified by Sri Raghunatha Dasa Gosvami. If one does not submit himself to Sri Raghunatha Dasa Goswami Prabhu, Jiva Gosvami's followers can offer no alternative. Awakening one's *sam-bandha-jnana* allows one's natural devotional desires to flourish, and the progressive characteristics and variegatedness of devotional service help a devotee strengthen his *sambandha-jnana.*

The mellows of devotional service; and dry speculative knowledge, cultivating karma, juana, and yoga, and the unfavorable cultivation of anarthas

The Supreme Personality of Godhead is the reservoir of transcendental mellows. The pleasure found in objects created by the Lord's illusory energy is temporary, ignorant, and interrupts the *jrvas'* eternal bliss. Being unable to establish their relationship with the Absolute Truth Sri Krsna, conditioned souls covered by gross and subtle designations and full of *anarthas,* become absorbed in the material world, which is simply a transformation of the Lord's external energy. They fail to understand the difference between Krsna and His energy. In such illusion they call the state devoid of material varigatedness Brahman, and call

becoming one with Him *abhidheya.* Some of them, falling into illusion, try to nourish their conditioned life through sense gratification, thinking of themselves as enjoyers of matter.

These two kinds of nondevotional activities, *jnana* and karma, are completely different from the actual nature of devotional service. Nect-arean devotional service is never dry, and it has no distasteful properties. If we fail to realize our constitutional position, liberation or material enjoyment will sometimes appear to be the goal of life. Failing to realize the actual nature of devotional service, we may think *bhakti* simply another means to attain liberation or a higher level of material enjoyment. It is by the strength of *bhajana* that pure beings understand that material enjoyment and liberation are not the goals of life. Rather, becoming the master of those two states, these pure beings engage them in the service of supremely opulent *bhakti*.

Fruitive activities (karma) and impersonal knowledge *(jnana*) are subservient to devotional service *(bhakti).* Pure devotional service can never become the maidservant of fruitive activities or mental speculation. The tastelessness of fruitive activities and the dryness of mental speculation are completely opposite in nature to nectarean devotional service. How to favorably cultivate Krsna consciousness and the particular characteristics of devotional service are prominent discussions in the *Bhakti-rasamr-ta-sindhu.*

In order to support its points, the book also describes the prohibitions and unfavorable moods in relation to practicing devotional service. In the favorable cultivation of Krsna consciousness, the different manifestations of Lord Visnu reveal Krsna's partial opulence. The living entities' demoniac mood, which is born from restless material intelligence, denies Krsna's supremacy and opulence and clearly reveals the symptoms of a nonde-votional character. This is why the living entities who take to cultivating Krsna consciousness in an unfavorable way, who are full of *anarthas* and fallen into illusion, end up in searching for the nonvariegated Brahman [instead of the personal form of the Lord]. The degradation caused by the absence of a serving mood - master and servant or worshiped and worshiper - leads people to emphasize the unfavorable cultivation of Krsna consciousness. Incarnations of the kinds of sinful motives promoted by Kamsa, Jarasandha, and so on, manifest in this world and then spread the unfavorable cultivation of Krsna consciousness while considering material enjoyment and liberation the goal of life. That unfavorable cultivation is just another manifestation of the above-mentioned focus on the nonvarie-gated

Brahman.

The six favorable objects and the covering of pride

The spiritual master, the pasturing ground, the Vaisnavas, the *brah-manas*, the chanting of the holy names, and the uttering of mantras - these six items can favorably serve the divine young couple of Vraja, or they can be used to create an unfavorable covering over devotional service by becoming opposed to the mood of serving Krsna and maintaining the desire to oneself be the object of service. The six favorable objects for service are helpful for devotional service to the Supreme Lord, but pride can enter and, after covering the truth of these services or items, lead one to use them on the paths of karma, *jnana,* and so on.

The gradual development of devotional service, which is natural to the soul

Sadhana-bhakti is practiced before one enters a state of *rasa*. In other words, *sadhana-bhakti* is the stage before *rasa*. When *rasa* manifests, *bhakti* is no longer called *sadhana-bhakti* but *bhava-bhakti. Sthayibhava,* or *rati,* is called *sraddha* in its beginning stage. When four ingredients are mixed with *sthayibhava*, *rasa* manifests. In the stage of *sadhana*, we find *sraddha*, or firm faith, in spiritual texts.

Impediments when marching toward the path followed by the rupanugas

Those unable to appreciate the glories of transcendence tend to consider themselves high-class devotees, even though they are actually less intelligent. Because they do not plunge into the nectarean ocean of *bhakti,* certain of Jiva Gosvami's followers forget to identify themselves as *rupanugas* and thus become eternally bereft of surrender to Svarupa's Ra-ghu, who is himself a follower of Rupa. In this way, they commit offenses at the feet of Rupa's followers. Not being able to find any information about devotional service, which is the constitutional propensity of the soul, such conditioned souls sometimes oppose Jiva and sometimes Jiva's follower, Raghunatha. They become bewildered when they learn that the Vaisnavas are guilty of being partial. This very illusion blocks them from following in the footsteps of Rupa. Sometimes they are blocked by the desire for sense gratification, sometimes by a desire to perform fruitive activities that will increase their personal enjoyment in the future, and sometimes by the conclusions of covered Buddhism or

Mayavada, which is based on dry renunciation.

The mellows of devotional service

The mellows of devotional service are liquid; they cannot be compared to dry, mundane pleasure. There is no shrinking of the eternal ocean of transcendental mellows, and neither does it ever dry up. It is not some small pond. Since the worshipable object is not a commodity of the kingdom of measurement, the nectarean ocean of His service is unlimited - an ocean of spiritual bliss.

The only way to perform sri-krsna-sankirtana is to submit to Rupa

If the ambitious conditioned souls, who are afflicted with the disease of materialism, become free from unwanted things and drown in the nectarean ocean of *bhakti,* all types of perfection will be in their reach. The coverings of karma, *jnana,* and so on, and the whimsical desire to misuse one's life, will not appear in the form of thorns on the path of devotional service.

We can understand that those who have no interest in plunging into the *bhakti-rasamrta-sindhu* due to their previous misdeeds cannot have realized the glories of the mercy of Rupa's followers. In order to exhibit the beauty of the ocean of devotional service, Gaurasundara, who is called "the ocean of mercy" by Damodara Svarupa, accepting the mood of a devotee, arranged for Rupa to sit on the *vyasasana* in order to benefit those who are fond of unfavorable forms of spiritual cultivation. Only Rupa's followers are capable of repeating *Srimad-Bhagavatam.* The illusory mirage presented by the nondevotees can never show the way to the *bhakti-rasamrta-sindhu.* Therefore, surrender to Rupa is the only way to execute *sn-krsna-sankTrtana.*

The sight and teachings of a maha-bhagavata

The word *para vidya* refers to devotional service. With a desire to attain that devotional service, today I have come to the lotus feet of the spiritual masters, headed by Sri Vyasa. I ask them to soak my desertlike, nondevotional heart with their mercy and allow me to engage in service by counting me as their eternal servant. As I remember the symptoms of a *maha-bhagavata* as Sri Caitanyadeva described them, I understand that *yanhara darsane mukhe aise krsna-nama tanhare janiha tumi 'vaisna-va-pradhana':* "A first-class Vaisnava is one whose

very presence makes others chant the holy name of Krsna.”

Since all of you are only like that, today you have given me the right to worship Sri Vyasa. In exchange for this right, I remain engaged forever in the service of *maha-bhagavatas* like you. I do not wish any other salary.

Setting the ideal example of a nonduplicitous acarya, which is contrary to the ideal of the pseudo renunciant, who desires material fame, and of offering everything in the service of Hari and guru

Finally, in conclusion, I request that whatever glorifications you have given me, which only shows your own greatness - I have no qualification to receive them. Therefore, as a servant of the spiritual master I accept those statements as meant for my predecessor *acaryas* and offer them at their lotus feet. Being driven by the knowledge I have derived from my senses, I have no ability to usurp those statements, because by the order of the Lord I am a weak person who is lower than a blade of grass. Thus I am unable to carry such a heavy burden. I have no other alternative but to pass them on to my spiritual master.

bhavata mahata samarpitam na hi dharttum prabhavami vaibhavam ucitam
gurave’ham adya tam suvarakah pranayat samarpaye

I am not qualified to accept this offering given by a great personality such as your good self. It is appropriate that today, I, a most fallen person, offer it for my guru out of love.

Discourse 6

Aversion and Duplicity

Champahati Sri Gaura-Gadadhara Temple Courtyard Friday, March 2, 1928

Invocation

mukam karoti vacalam pangum langhayate girim yat-krpa tam aham vande sri-gurum dina-taranam

"I offer my respectful obeisances unto the spiritual master by whose mercy a dumb man can become a great speaker and a lame man can cross over a mountain, and who thus delivers all fallen souls."

What need do we have to visit Sridhama

Today we are present at Rtudvipa of Sri Navadvipa. Many people may ask what need there is to visit different holy places. If one can sit at home and serve Hari, what need is there to go anywhere?

Hearing hari-katha and cultivating devotional service in the association of devotees at Sridhama

If we sit at home, we cannot meet the devotees. We will not get an opportunity to hear from them. When we have no work, we indulge in sinful activities, including gossiping and blaspheming others, and in these ways, we waste our time. However, if we associate with devotees, we can hear *hari-katha* and be relieved of the sinful activities we commit due to our misconceptions. If we hear about Lord Hari from the devotees, we can get respite from the troubles we face caused by our fixation on what we learn through our mundane senses.

Transcendence and the material qualities

Lord Hari is transcendental. We belong to this world of material qualities. All our senses are arranged so that they can be combined with sense objects. Both are produced by the material modes. That is, our senses can only mingle and reciprocate with objects produced by the three modes of material nature. There is

no way to surpass the influence of the three modes of material nature and meet the transcendental object other than by using one’s ears. The function of the six senses is attributed to the objects produced by the three modes. The three material qualities are goodness, passion, and ignorance. Goodness produces worldly auspiciousness; being driven by passion, sometimes we run into auspiciousness and sometimes into inauspiciousness; and in ignorance we rush only toward inauspiciousness. As long as we are alive, our senses are active and useful, but the moment we die they become useless. Then the world produced by the material modes stops before us. But just because the material world stops, the transcendental world does not stop. Rather, it continues to exist and act.

The material senses are fit to accept sense objects produced by the three modes

We do not feel the need to acknowledge and appreciate the transcendental world because our senses are useful only for perceiving material objects in the material world. We like to engage in activities that bring us sense enjoyment, and we are tempted by a variety of objects of sense gratification in this world. If needed, we can sometimes even drown in them as we enjoy them, like flies drown in molasses as they try to eat it. We tend to be fond of both the topics we have heard before and those that are new. We are dominated by material form, taste, smell, touch, and sound; these objects engage us in gratifying our senses.

Sense gratification and material enjoyment

We want sense gratification. The more someone is able to give me sense pleasure, the dearer that person is to me. We are fond of things that bring immediate pleasure, and thus we live our life in this world. Instead of developing our humanity, our intelligence is gradually drawn downward. We think only of those immediate requirements that keep us materially conditioned. In such conditioned life, the living entities are always averse to the Supreme Lord.

Transcendental sound vibration appears to benefit the whole world

The Transcendental Object can appear in this material world out of His own sweet will. He descends into the material world, but being in the material world does not inhibit His transcendental position. Whatever a lump of matter like me speaks is born of material qualities, but whatever we hear through the disciplic

succession, that sound has such extraordinary power that when it enters the ears, it can revive our consciousness. The sound vibration that can cross the Viraja River, transcend Bra.hma.1o-ka, and travel to Vaikuntha, descends into the fourteen worlds and takes us back to the spiritual world. However, the sound vibration produced from the material sky, which remains for some time in the material world and then merges back into the material sky, takes us to hell. These material sounds have been disseminated for our sense gratification and to make us foolish. We can tell a sound is material when its object is to encourage us to eat, sleep, mate, and defend. Such sound conditions us more and more in matter.

Caitanyacandra appeared in a place near here in order to propagate the sound vibration coming from the spiritual sky.

Association with women and those who associate with women are impediments on the path of hearing spiritual subject matters

But the merciful topics of the supremely merciful God are not reaching the ears of the people in general. This is because these people remain in the intimate association with women and with those who associate intimately with women. As a result, they remain fully absorbed in thoughts related to women and do not receive mercy.

Sri Caitanya-candrodaya-nataka (8.23) states:

niskincanasya bhagavad-bhajanonmukhasya param param jigamisor bhava-sagarasya sandarsanam visayinam atha yositam ca ha hanta hanta visa-bhaksanato ’py asadhu

“Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly.”

Women and those who want to enjoy them appeared at the beginning of creation. Their descendants have flooded the world with people who associate with women for sense gratification. This has created havoc in the world. However, the devotees of Mahaprabhu are not fond of such association. *Sri Caitanya-caritamrta (Antya* 6.220) states:

mahaprabhura bhakta-ganera vairagya pradhana yaha dekhi' prita hana gaura-bhagavan

"Renunciation is the basic principle sustaining the lives of Sri Caitanya Mahaprabhu's devotees. Seeing this renunciation, Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, is extremely satisfied."

Who is qualified to hear hari-katha?

To think that Mahaprabhu is my personal gardener and that He will supply me bouquets of flowers is the mood of an enjoyer rather than a servant. The Supreme Lord is the controller of everything. Mahaprabhu has exposed the faulty conclusions and opposing mentalities of those who maintain the sinful desire to enjoy Maya, attempting to show how expert they are in remaining attentive to material sound. Only the fortunate can understand what I am talking about. The unfortunate may think they are hearing, but they are not; they are deceived.

If out of good fortune we become interested in serving the Worshi-pable Object, only then will we be able to hear and understand spiritual topics. One has to rise above his present condition. Yamaraja will not spare those who smear stool all over their bodies just to avoid their smell. At every moment the illusory energy leads us toward the kingdom of aversion to God. The moment we have no protector, everything around us will turn into an enemy and attack us. The moment we refuse to hear *hari-katha* from a genuine *sadhu*, we will have failed to serve that *sadhu* with our sincerity. Then Maya will take advantage and devour us.

The pretense of hari-katha and kTrtana by so-called learned and professional reciters

Those who have lost their spiritual propensity by choosing to think that satisfying their animal propensities is the goal of human life cannot hear about Lord Hari. Therefore, our duty is to seek out *hari-katha*, spiritual subject matters. There are millions of people in the world who are expert in exercising their brain and tongue with Sanskrit grammar but who cannot realize the purport of the transcendental or spiritual sound vibration that has appeared from the spiritual sky. These people cannot speak *hari-katha*. Their words are just like

gramophone songs. Such people drown themselves in sense gratification and never realize the truth.

Material objects produce contrary results: learning brings foolishness, happiness brings distress, and distress brings happiness. Those who are intelligent should think how to benefit themselves and never become bereft of mercy.

Why does one choose to live sinfully?

A person may have once had good intentions, but after some time he again turns to sinful life. Why? It is because he did not spare time to hear the transcendental topics of Hari, or perhaps he became inattentive, only pretending to hear. He did not at all try to stay aloof from his endeavors for apparent happiness; rather, he became busy looking for sensory happiness on the advice of crooked people. If we take shelter of the Lord's lotus feet, whether we are educated or uneducated, whether we have strength or no strength, there will be no problem. Actually, the living entity is transcendental. It is only when he thinks himself bound by the qualities of material nature that he becomes attached to the material world.

The devotees of the Lord are the most benevolent persons

The servants of the Supreme Lord appear in this world for the welfare of human beings. They have no material duty to fulfill. The only duty these most merciful personalities have is to divert the adverse, material tastes of the living entities toward Krsna. To give food to the hungry and other such acts of mundane charity are useless wastes of labor if we forget the real goal of life.

Every object of sense gratification is Maya's bait

The living entities are captivated at every moment within the kingdom of sense enjoyment. Maya constantly captures us by offering us different types of bait. Just as a wild male elephant is captured by tempting it with a she elephant, so the illusory energy, Mayadevi, traps us in the world of birth and death by tempting us with women and other forms of sense enjoyment. Thinking the illusory objects real, the living entities run after them. Just to deceive human beings, Maya keeps different types of happiness on her hook. Whatever appears good and beautiful when seen with the eyes of material enjoyment is just another of Maya's hooks. Those who indulge in sense gratification will be hooked. Eat,

sleep, and be merry -and then go to hell: this thinking has ruined human society. What can be more shameful than this!

The tactic for protecting the sense enjoyers

Sri Gaurasundara made arrangements to protect human beings from such thinking, just as a doctor administers quinine with a sugar coating. The material sound from the material sky constantly allures human beings to grasp material objects. It is this sound that is causing all the problems. Being attracted by it, human beings are shot with Maya's arrows, just as a deceptive hunter lures a deer and then shoots it. This is why Gaurasundara arranged for *hari-katha* accompanied by musical instruments and melody. This is like coating the bitter quinine with gelatin. Normally, dancing, singing, and playing musical instruments lead people to commit sin, and are therefore engaged in by only the most sinful people. If these people are not engaged in the service of Kamadeva Krsna, they will surely have to vomit poison in the end.

Duplicity is praised in a world filled with duplicity

Devotees, who do not mislead the living entities, are not respected in society. At present, there are those who misguide people in the name of speaking *hari-katha*, and to be cheated by such persons has become standard in this age. Real devotees, those who want to expose the nondevotees, are often called "thieves" and "nondevotees" by these same thieves and cheaters. Maya will not allow people to become sincere. Rather, she invents so many ways and means to keep people away from the association of real devotees.

Mundane sahajiyas and their illegal, envious, sense gratificatory endeavors

Rasa-lila performances are going on at Kuliya - so many listeners! The *kirtana* performers show their skills! But as one goes to hell by gaining only a material education, so also are people going to hell by hearing songs about Radha and Krsna. This is because these songs are not being sung to gratify the senses of the only enjoyer, Sri Kamadeva, or Krsna; these singers are themselves busy posing as Kamadeva. Such people cannot sing *bhajanas* about Radha and Krsna. Just as worms suck people's blood and do not allow them to become nourished by the food they eat, so people's attempts at spirituality can be different ways to lead them to inauspiciousness. How can those who have not conquered their senses

sing or hear songs of Rai-Kanu, or Radha-Krsna?

How an arrangement meant for Mahadeva be taken by an insignificant person like me? So many people rush to drink deadly poison - they accept pots of poison as nectar! Will the loud shout of the *acarya* not enter their ears even once? An experienced physician tries his best to cure the disease of the afflicted without charging a consultation fee, and yet the sick try their best to be rid of that physician! They are digging their own graves. They are cutting off the branch on which they are sitting.

Duplicity and weakness; a cheater is never benefited

Duplicity is one thing and weakness is another. One who is nondu-plicitous achieves his fortune. "I will cheat my spiritual master," "I will lie to my physician," - I nourish the black cobra of my sinful propensity by feeding it with milk and bananas, which I hide in the hole of duplicity. I will not let people know about my sins. Instead, I will collect from people name and fame as a great devotee." These mentalities are not just weakness of the heart but a dangerous type of duplicity. People who suffer from it will never find benefit. Those who have obstructed their path to auspiciousness will not achieve auspiciousness. One gradually achieves auspiciousness in life by sincerely associating with devotees and submissively hearing spiritual discussions from their mouths. If we make only a show of *sadhu-sanga*, then our hellish mentality will increase day by day.

In the example set by Gaurasundara there is no room for duplicity. Chota Haridasa was duplicitous. If someone like me puts on the garb of a devotee but behaves as a nondevotee, if after accepting the renounced order someone like me maintains the sinful mentality Ravana had when he kidnapped Sita, then he is slitting his own throat. That is, he is doing something else in the guise of worshiping Hari!

If we are weak at heart from our millions of births in this world, there is no harm, but if we take shelter of duplicity even once - if we try to kidnap Sita while disguised as a devotee - then we wrap the snake of inconvenience around our neck forever. It is better to live as an animal, bird, insect, fly, or a member of any of the millions of species than to take shelter of duplicity.

Lord Gaurasundara never shows mercy to a cheater. *Srimad-Bhagav-atam*

(2.7.42) states:

yesam sa esa bhagavan dayayed anantah sarvatmanasrita-pado yadi nirvyalikam te dustaram atitaranti ca deva-mayam naisam mamaham iti dhih sva-srgala-bhaksye

"But anyone who is specifically favored by the Supreme Lord, the Personality of Godhead, due to unalloyed surrender unto the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord. But those who are attached to this body, which is meant to be eaten at the end by dogs and jackals, cannot do so."

What is the cause of degradation?

The moment we forget "who am I?" our degradation begins. We become absorbed in various temptations extended to us by material existence. The moment we become even slightly careless, the witch of the illusory energy immediately captures us by the neck and devours us. Unless we constantly hear the topics of the Supreme Lord meant for swanlike persons, there is no way to free ourselves of the clutch of the illusory energy. *Srimad-Bhagavatam* (6.3.28) confirms this:

tan anayadhvam asato vimukhan mukunda-padaravinda-makaranda-rasad ajasram niskincanaih paramahamsa-kulair asangair justad grhe niraya-vartmani baddha-tfsnan

"Paramahamsas are exalted persons who have no taste for material enjoyment and who drink the honey of the Lord's lotus feet. My dear servants, bring to me for punishment only persons who are averse to the taste of that honey, who do not associate with *paramahamsas,* and who are attached to family life and worldly enjoyment, which form the path to hell."

Simplicity is brahmanism, which is subordinate to Vaisnavism

All of you please bless me so that the witch of duplicity may not devour me. The Vaisnavas who want our benefit say that another name for Vaisnavism is "simplicity." The servants of the swanlike Vaisnavas are simple-minded, and that is why they are the best of the *brahmanas*.

arjjavam brahmane saksat sudre'narjjva-laksanam"

"A *brahmana* is honest or simple, and a *sudra* is just the opposite."

Teaching people by humbling oneself: how a nonenvious acarya, distressed to see the distress of others, teaches

I am not saying this with an oblique hint to anyone but with utmost honesty: I pray to all of you that you kindly bless me so that I can sincerely serve the transcendental Personality of Godhead. My condition is pathetic. No one is more fallen than me. All of you kindly protect me. This is my appeal at your feet. Please uplift me. If you help me make advancement, then you will be greatly benefited. Anyone who protects me - the Supreme Lord will definitely protect him. I do not know about Lord Hari, but I have some curiosity about Him. Still, at every step, pious activities, sinful activities, welfare activities, and so on teach me duplicity by pushing me toward material sense gratification. All of you kindly help me so that I can achieve auspiciousness in life. This is my request of all of you.

Discourse 7

The Object of Śrī Gauḍīya Maṭha's Preaching

Place: Nirshachati, Manbhum, Purulia, at the house of Bhakti Bhusana Indranarayanacandra Mahasaya on March 25, 1928

What the Gaudiya Matha appears to preach

As Pradyumna Misra made a mistake when seeing the characteristics of Raya Ramananda, many people make mistakes when looking at the preaching of Sri Gaudiya Matha. This is due to their foolishness. Because in the name of "great religious preachers" or "great philanthropists" some people have ruined the brains of the younger generation in Bengal, we have to waste hundreds of gallons of blood, and still only a few people are able to grasp the truth. It is

always a fact that there are not many customers for truth, because truth is not palatable, even though it is so beneficial.

People subscribe to immediate enjoyment by the force of popular opinion; customers who want ultimate benefit are extremely rare

The *Katha Upanisad* (1.2.2) says:

sreyas ca preyas ca manusyam etas tau samparitya vivinakti dhirah sreyo hi dhiro'bhipreyaso vrnite preyo mando yoga ksemad vrnite

"*Sreyas* and *preyas* are inseparably connected to human beings, but sober persons, realizing the meaning of both, determine that *sreyas* is the cost of liberation and while focus only on *preyas*, causes bondage. Those seeking liberation give up *preyas* and accept *sreyas*, whereas foolish people pray for *preyas* in the form of achieving things that they lack and preserving those things they already have."

Also from the same *Katha Upanisad* verse (1.2.7):

sravanayapi bahubhir yo na labhyah srnvanto 'pi bahavo yam na vidyuh ascaryo vakta kusalo 'sya labdha ascaryo 'sya jnata kusalanusistah

People of the world know everything!

The people of the world are drowning in an ocean of nescience, yet they think themselves very smart and all-knowing. Being covered by illusion, they wander about, up and down, in the material universe. Being led by such blind people, all the other blind people in the world are falling into a ditch.

The *Katha Upanisad* (1.2.5) states:

avidyayam antare vartamanah svayam dhirahpanditam-manyamanah janghanyamanah pariyanti mudha andhenaiva myamana yathandhah

"Caught in the grip of ignorance, self-proclaimed experts consider themselves learned authorities. They wander about this world befooled, like the blind leading the blind."

The masses are not able to accept the difference between proper renunciation and pseudo renunciation, and so misunderstand the value of proper renunciation

Rupa Gosvami Prabhu gave the Gaudiya Vaisnavas two mottos:

prapancikataya buddhya hari-sambandhi-vastunah mumuksubhih parityago vairagyam phalgu kathyate

“One who rejects anything without knowledge of its relationship to Krsna is incomplete in his renunciation.” *(Bhakti-rasamrta-sindhu* 1.2.256)

And:

anasaktasya visayan yatharham upayunjatah nirbandhah krsna-sambandhe yuktam vairagyam ucyate

“Things should be accepted for the Lord’s service and not for one’s personal sense gratification. If one accepts something without attachment and accepts it because it is related to Krsna, one’s renunciation is called

yukta-vairagya.”

Even Sanskrit scholars do not understand the actual meaning of these two verses. This is true even if these verses are translated into Bengali for these scholars - they simply cannot understand what Rupa Gosvami is teaching. The day they understand the meaning of these two verses will be the day they realize that whatever they have understood as dharma is really “renunciation” and “austerity”; whatever their endeavors, whatever the expertise they exhibited to the world - everything has been wrong and, as such, been a useless waste of their time.

Bold impartial truth

Millions of speakers who do not speak impartial truth will go to hell; but the impartial truth that is being spoken boldly, even after hundreds of lifetimes and hundreds of *yugas*, will somehow or other come to be recognized as confidential truth and its great importance realized. Until one spends millions of gallons of hard-earned blood, it is not possible to make a person understand the actual truth. It is not easy for a teacher to teach what it means to be a devotee.

Business in the name of dharma, and the activities of Sri Gaudiya Matha

The religious principles preached by Srinivasa, Narottama, and Syamananda have been terribly distorted by the society of sense enjoy-ers! Today, the teachings of Sri Caitanyadeva, the Six Gosvamis, and the three *acaryas* headed by Srinivasa have been submerged in the depths of the ocean. The act of being *acarya* has now become a business; the spiritual master "serves" his disciples only in the name of "guru" and gives mantra initiation to prostitutes. Every rich materialist has prostitutes, and such people hire so-called gurus to give mantras to their prostitutes. These so-called gurus do not hesitate to indulge in such illegal, unrighteous activities, knowing that if they didn't, their business would be hampered. They cannot refuse the requests of the rich, because if they did, the rich would reject them. Some of these gurus simply sit in a solitary place, sing and play musical instruments, and thereby increase their bile. There is no benefit in such a rat race or rat *kirtana.*

To state this in different language, the endeavors of so-called gurus is not dharma but brokerage for or the temptation to perform wickedness. What selfish people do in the name of compassion, to be frank, is just that - in the *name* of compassion - and nothing else. As a fish dies because of its attraction for the hook, and an animal dies because it is lured by the hunter's music, so mankind is gliding down to hell with its ambition to fulfill the promise of sense pleasure. To check their progress in their illegal activities is one of the major duties of the Gaudiya Matha.

The unique example of feeling distressed by seeing others' distress

We are ready to spend two hundred gallons of blood to save one person - if even a single person is interested in hearing the truth. Let each and every selfless, merciful member of the Gaudiya Matha be prepared to spend two hundred gallons of blood for nourishing the spiritual body of each and every person in human society. Millions of wicked people are approaching innocent, rich people, who do not know what is good and what is bad, and taking them to hell. The Gaudiya Matha never indulges in or encourages such envious activities.

Truth is not irrelevant

We often think discussions of reality are irrelevant because we cannot grasp

them. Just because I am inattentive, an opportunist, or a sense enjoy-er, that does not make the truth spoken by the *acarya* irrelevant.

Sri Gaudiya Matha does not preach mental speculation

The preachers of the Gaudiya Matha are not mental speculators. They are not driven by imagination. This wicked mind, this stupid mind, is very fond of serving lust, anger, and other such vices. The wicked mind sometimes puts on the dress of an instructor in order to employ the whole world in the service of lust, anger, and so on.

The characteristics of real welfare

Being averse to Lord Visnu from top to bottom, millions of living entities have arrived in Mahamaya's prison house to envy the Supreme Lord in millions of ways. If you can save one person from this prison house, then it will be more benevolent than opening millions of hospitals. The real mercy, which does not produce any ill effect, does not last only a few days; it is not meant to mitigate hunger for a day or two. The real and ultimate mercy was bestowed by Sri Caitanyadeva, and it is eternal.

A well-wisher who encourages sense gratification is not an acarya

Imagine I am suffering from indigestion, so I call a doctor and tell him, "Prescribe fried rice and fish curry for my diet." The doctor then arranges things according to my taste and enjoying spirit and leaves after collecting his fee. Such a person cannot be called a doctor. A guru or real preacher is not a flatterer. To become popular and to run their business, there are those who keep pace with the taste and enjoying spirit of millions of diseased persons. These cheaters are not the real well-wishers of the diseased. Rather, they are the opposite of well wishers. We should never listen to such people. If I call a doctor to treat my sickness and then dictate to him my treatment, then it was useless to have called the doctor. It is like digging one's own grave.

Genuine doctors do not prescribe according to the patient's dictation, whereas those who are clever, cheating, so-called doctors, whose aim is simply to collect fees, look to burden their pockets rather than the future cure of the patient. Such persons are not *acaryas*. *Acaryas* are not gurus whom I can reject any time they

say things not to my liking or who simply approve my wicked propensities. If a four-year-old child wants to understand the conjugal mellows, or a seven-year-old boy wants to understand Shakespeare's poetry, how will it be possible? We won't benefit by hearing their words. By misusing their independence, the living entities can dig their own grave or kill their own goats by chopping them in the rump instead of cutting their throats.

Philosophies other than the philosophy of Sri Caitanya are unauthorized

I am a resident of India, so it is my duty to see to the interests of India at least from the temporary point of view. On the other hand, if I take birth in a foreign country, then although it is against India's interests, my duty would be to see the foreign interest. Sri Caitanya and the His self-realized devotees are not so narrow-minded or sectarian. They do not preach based on material time, place, or candidate. The welfare work they are performing, the ideal of patriotism they display, is not for the temporary benefit of one person while it harms another person. This welfare work serves the whole country, the whole world, the entire population, for all time. This is not a fable; this is the biggest truth.

Experimental knowledge and its ultimate limit, impersonalism

On the bank of a vast river sat a few smokers smoking cigars. When they felt the need to relight the cigar, one of them, sitting on this side of the river, stretched his hand toward a lamp burning in a boat on the other side of the river. Seeing that the cigar was not lighting, another smoker snatched it and stretched his hand a little further toward the lamp. Such is the endeavor of those who reach for experimental knowledge! The river is one-mile-wide, and yet sitting on this side these smokers dare to try to light their cigar from the lamp of the other side on the river! They dare to try to touch the light on the other side of the Viraja River with their mundane education and intelligence! Another empiricist comes and tells them to stretch their hand of experience a little further. But the hand of material experience cannot touch the illumination of Vaikuntha. The hand of worldly experience cannot be stretched so far. That is why these people often become so tired that they end up becoming impersonalists. They are tired of trying to expand, and finally heave a sigh of relief, saying 'To infinity."

The ignorant fruitive workers

There is no one more foolish in this world than the one who engages in perishable material activities. Those who run behind such persons, thinking them leaders, will never find water in the mirage those so-called leaders create. How long can people beg for the proposed favor of fruitive workers? Who can even get it? Where can one get it? Not thinking about this, almost one hundred percent of the population is rushing along on the path of illusion! Those who have developed even a slight service attitude toward the dust of Sri Caitanya's lotus feet are able to consider the positions of demigods like Brahma, Brhaspati, and Indra insignificant - to reject those positions as stool and urine. To stop one's focus on material enjoyment and liberation is called *bhakti.* Sri Caitanya's servants do not beg for material enjoyment or liberation; they are not cheaters.

The living entities' self-deception and the act of utmost compassion

Alas! Nowadays, Mayadevi's servants are being counted as servants of Sri Caitanya. If we accept them as "devotees," then there is no one more foolish than us. 99.9 percent of the world's population are chopping with an ax at Caitanyacandra's lotus feet in the name of offering Him flowers. Almost cent percent of the people are doing that. To remove their illusion is an act of the greatest compassion. Doing so is the true path of liberation, not a way to get material enjoyment. We cannot serve these people by flattering them; we cannot give a certificate of learning to fools. In no way does Caitanyadeva act to approve the foolishness of sense gratification.

The religion propagated by SrT Caitanyadeva, and Christianity

While traveling from MiSrikh to Naimisaranya, I had some discussion about Christianity with a Reverend Stanley Jones. I informed him that Mr. Kennedy has distorted Sri Caitanyadeva's religion in his book *The Chai-tanya Movement.* Mr. Kennedy thinks Sri Caitanyadeva's religion is less ethical than Christianity. I told Reverend Stanley Jones that the presently propagated Christianity can also advance in moral standards if Christian preachers impartially discuss the characteristics of Caitanya with the genuine servants of Caitanya.

Concocted Gauranga-isms, or idolatry

Not a single word of Caitanyadeva is entering the ears of human beings. They have concocted Caitanyadeva in their own whimsical manner and thus made the

absolute Caitanya, who is one without a second, “my Gauranga,” “your Gauranga,” “the Gauranga of those who worship ghosts and witches,” “the Gauranga of the sense gratifiers,” “the Gauranga of Aula-Baula-Kartabhaja-Kisorlbhaja-Neda-Nedi-Sakhibhekhi-Navarasi-ka,” “the Gauranga of the mundane *sahajiyas"* and “the Gauranga of the Nagaris.” There is also the Anyabhilasi’s Gauranga, the Gauranga of the *karmis, jnams,* and yogis, the *smartas”* Gauranga and so many others. All these are forms of idolatry, concocted by particular classes of people.

Sri Caitanya is not within the grasp of a mental speculator’s imagination

The transcendental *saccidananda* form of Sri Krsna seen within the pure heart by devotees whose eyes are anointed with the ointment of love is Krsna’s actual form. We reject whatever forms of Krsna are painted through the use of the mundane imagination by people who desire to gratify their senses - for example, Ravi Verma’s *Krishna,* the Calcutta Art School’s *Krishna,* Bengal’s *Krishna,* Bombay’s *Krishna,* the Krishna that was painted in Germany ... all are imaginary idols. Similarly, “my Gauranga,” “your Gauranga,” and the Gaurangas of the *smartas, sahaji-yas,* and Nagari’s are also idols, all *maya,* all matter. Gauranga is not an “idol.” He is the supremely cognizant Supreme Personality of Godhead. Since He is not an idol concocted by conditioned souls, He is Sri Krsna Caitanya. He is never “created” by any conditioned soul in this world. The conditioned souls cannot manufacture Sri Caitanya in their factories of mental speculation by molding Him in matter.

The perverted image of Sri Caitanya painted by the godless society; fresh opinions have become unnecessary since Sri Caitanya’s appearance

Some people have painted Caitanyadeva in such a way that we feel embarrassed to call ourselves His followers. We are so unfortunate that even after Sri Caitanyadeva’s appearance, various opinions averse to His teachings have been preached in our country. Since we have no interest in hearing the eternal topics describing Sri Caitanyadeva, we have created new philosophies in our country. In order to make everyone spiritually inclined, Sri Caitanya engaged Haridasa and Nityananda to preach door to door; We are Hari’s eternal servants; it is the eternal, spontaneous propensity of the spirit soul to serve Hari; only service to Hari awards eternal happiness and frees us of our thirst for temporary, incomplete, material pleasures; only service to Hari allows us to regain our full

independence. But being indifferent to Caitanyadeva’s teachings, we continue to search for pieces of glass outside while ignoring the invaluable treasury we have at home.

The descriptions of devotional service are not fairy tales concocted by fruitive workers or or the Gaudiya magazine or Gaudiya Matha

Daring to criticize the activities of the Lord’s devotees with our fruitive mentality is like a penny of a frog. We think that descriptions of devotional service are like the fairy tales our grandmother used to tell us - “O moon! Please come down to earth and play with my loving child.” The *Gaudiya* and the Gaudiya Matha are built by many sincere and accomplished persons expending many gallons of blood to serve the world. From the external point of view, this blood is sucked out from others and then fully dedicated to the service of the Supreme Personality of Godhead. Still, let people hear attentively, understand Sri Caitanya’s teachings, and bring about people’s real benefit.

Godless human society and Sri Caitanya’s followers

Generally, people say, “If you can waste your time on the topics of direct sense perception, if you can supply fuel to such topics, and if you can surrender to the dictates of your patients, we will call you ‘*Sadhu.’*”

But we reject, like stool and urine, the fame that comes from being such a *sadhu.* Instead, we propose to follow the path of real *sadhus,* who are followers of the lotus feet of Caitanyadeva.

Sri Gaudiya Matha is not a theater for staging the drama of duplicity

When the Gaudiya Matha started its preaching, a few lawyers in Howrah suggested we join with such-and-such mission. We replied, “Our path is completely opposite to the proposed path of thousands of such missions.” To this they said, “That means your path is unattractive, for there is no compassion in your philosophy.” I replied, “Only by our teachings will real mercy be exhibited; the mercy the world proposes - that apparently pleasant form of compassion - is covered envy in the name of compassion. I am prepared to prove the truth of what I’m saying, so let anyone come forward and refute me.”

Then some of them said, “The best example of Mahaprabhu’s mercy is to open a maternity home.” Following the example of maternity homes in Western countries, people wearing flower garlands, in order to make a show, fill their pockets and then commit adultery behind the curtain. These people open up such “factories” and thereby create a barrier for people who had hoped to realize the real nature of Caitanyadeva’s compassion. Sri Caitanya is an ocean of mercy, and His mercy produces no harm to any being. Opening maternity homes and other such activities may buy popularity, but such self-deception and cheating of others is many *yojanas* away from Mahaprabhu’s nonduplicitous dharma of compassion.

To protect the delivery of unchaste women - to encourage immorality in the name of morality - has often put forward to exemplify Mahaprabhu’s mercy. The Gaudiya Matha says that hypocrites who encourage immorality should be awarded more punishment than the Indian penal court can presently award. Mahaprabhu taught this in His pastime of punishing Chota Haridasa. Haridasa, on the order of Bhagavan Acarya, begged for some rice from Madhavi Mata in the name of Mahaprabhu’s service. The Supreme Judge, the creator, awarded Haridasa a death sentence. Caitanyadeva’s doors are closed to those who have the inclination to kidnap another’s wife, especially if such men kidnap women while they are in the renounced order. Caitanyadeva and His servants do not look at the faces of such persons. The punishment of such persons is to drown in the river. *Prakrti darsana kaile ei prayascitta:* “If with sensual intentions one looks at women, this is the only process of atonement.”

Sentimental songs and Sri Gaudiya Matha

Sri Krsna displays His pastimes in this world in order to destroy the freedom to be hypocritical that materialists adopt. The Radha-Krsna *bha-janas* that are being passed off as written by Srinivasa and Syamananda Prabhu - Sri Gaudiya Matha is deadly against those songs. Rather, the Matha wants to nourish people’s spiritual lives by presenting pure songs about Radha-Krsna. This is the aim of the Gaudiya Matha.

Sri Gaudiya Matha will never allow conditioned souls greedy for money, women, and fame to drink the deadly poison fit only for Sadasiva, who is free from the clutches of material nature. Some may see us as merciless, but the Gaudiya Matha is not in favor of envying conditioned souls by deceiving them and serving their tastes. Tolerating the criticism of its patients and becoming

unpopular among those the Gaudiya Matha intends to serve, Sri Gaudiya Matha thinks only of the patients' benefit. What a great sacrifice, including the giving up of fame! What a great tendency to do good to others! But those who are deceived by materialistic *sadhus* will not understand it.

The history of revolution in the kingdom of spirituality

Let the spiritualists contemplate how many great revolutions have occurred in the history of spirituality as a result of the Gaudiya Matha's preaching. Each and every member of the Gaudiya Matha has dedicated his life. They are preaching to people something brand new. What a revolution! The members of the Gaudiya Matha are not afraid of the millions of so-called learned persons of the world. They are not willing to encourage duplicity in debauchees. Innumerable godless people are inventing different sinful policies in order to steal the revenue of the undisputed, transcendental King of kings, Sri Visvambhara. The Gaudiya Matha is ready to sacrifice such a mentality in the sacrificial fire. They do not want a *paisa* from anyone. Rather, they want to give to the world the fully cognizant spiritual object, Caitanyadeva. They say, "Whatever wealth or property you have, offer everything at the lotus feet of Krsna, who is the controller of all." To those who are prepared to give everything to the lotus feet of the Supreme Lord, the Gaudiya Matha is prepared to provide them full information about the Lord's lotus feet.

The purpose of the occasional festivals held by Gaudiya Matha

The Gaudiya Matha is not a place to rendezvous for eating and sleeping. To increase the quantity of stool and urine by eating, sleeping, or taking intoxicants - these are not the purposes of the Gaudiya Matha. The Gaudiya Matha holds festivals in order to give nondevotees fond of pompous functions an opportunity to hear *hari-katha*.

The hidden desire to prove God formless

To enhance our abominable debauchery and to negate the idea of intense love for Krsna, we like to say that God is formless, that He has no eternal form. If we can prove that God is devoid of hands and legs, then we can nicely plunder and exploit the world with our own own hands and legs! If God doesn't have a form, doesn't have eyes, we can secretly commit adultery. After all, God cannot see us.

We think wealth, women, and fame - for that matter, the whole world - is meant for our enjoyment and not for God's enjoyment. This is why our hidden agenda is to make God impersonal. Other than a pure devotee, everyone, including the *karmis, jnams,* yogis, and ascetics, want to prove God impersonal. All the mental speculators of the world want to make God impersonal. They think, "We will enjoy and be glorified. Why should God get everything?"

The spiritual harmony of material and spiritual morality in the supremely independent God

Following the injunction of the Vedas, the Gaudiya Matha says, "God alone will enjoy everything." God alone should be intensely attached. Krsna's activities cannot be measured by the standards of worldly morality. If Krsna alone is the proprietor of all material and spiritual wealth, then He is free to enjoy His own property. There is nothing unethical or objectionable or debauched about it. What is debauchery in one philosophy or language may be the highest morality in another. What is debauched and extremely abominable and disgusting for living entities to do in this world is supremely relishable in the faultless spiritual abode, and it enhances the delight of the eternal mellows.

The only difference between a materialist and a renunciant is that the former enjoys his senses openly and the latter enjoys his senses covertly

The self-deceptive, greedy materialists and renunciants think, "We will go to hell, but we will enjoy, ride horses or be carried on palanquins, live in nice buildings, watch attractive forms, smell sweet aromas, relish the four types of delicious foods, hear sweet voices, and touch soft things! The renunciants, because they have not been able to enjoy these things for a long time, put on the dress of a pseudo renunciant and become angry at their sense objects. They are just like a henpecked husband who quarrels with his wife. Such renunciants are dissatisfied, attached, angry cheaters.

The Gaudiya Matha does not propose or encourage such renunciation or material enjoyment. Rather, the Gaudiya Matha says that Krsna alone is the undisputed enjoyer. Krsna alone will ride on a horse or palanquin. Krsna alone will live in the nice building. All forms are meant for the satisfaction of Krsna's eyes alone, all eatables for His palate, all soft objects for the festival of His touch. Those who have become mini Krsnas by forgetting the service of He who is the

supreme enjoyer are pierced by Mayadevi after being tempted by her various lures in the form of taste, smell, touch, sight, and sound.

Renunciation in the Gaudiya Matha and how most people understand renunciation

The renunciation practiced by the devotees of Mahaprabhu, by members of the Gaudiya Matha, is not false renunciation. Some people say, “I have given up my ten-cubit-long *dhoti* and am now wearing only a five-cubit-long *dhoti.”* Another says, “I have given up wearing shoes.” Someone else says, “I have stopped eating.” These renunciants may purchase praise from materialistic people by their behaviors, but to Mahaprabhu’s devotees, their duplicity is exposed.

The characteristics of the servants of the Gaudiya Matha

The life and wealth of each member of the Gaudiya Matha is helping him to realize the Supreme Personality of Godhead. As the members make advancement in spiritual life, they help others accordingly. No one in the Gaudiya Matha collects even a *paisa* with which to maintain himself or to fuel the unrestricted sense gratification of his so-called mortal relatives the way stipend-holders or so-called spiritual masters do. Every last penny collected by the servants of the Gaudiya Matha, which they receive after working hard from morning to evening, is spent to remove the illusion of the people of this world. The members of the Gaudiya Matha cannot eat many sweets. They cannot enjoy snuff, tea, betel nuts, eggs, crab, flesh and blood, tobacco, cigars, and they don’t wear silk saffron cloth. Instead, they eat the cheap rice Lord Visvambhara gave them as His *prasada.* They are glad to honor such delicious *prasada* and remain engaged in His service morning to night.

Sri Gaudiya Matha is the flag-bearer for Sri Gaura and His devotees

It is not that Caitanyacandra came 440 years ago and is now dead. He is eternally present, and He has engaged the Gaudiya Matha in His mission. Sri Gaurahari does not allow the most experienced and intelligent to inflict worldly distress on the members of the Matha the way that punishable conditioned souls suffer. Therefore, remembering that the Vaisnavas are worshipable, the servants of the Matha servants serve them. Neither does He allow the foolish people to become envious.